A WINDOW OPEN ON THE WORLD

The UNESCO Courier

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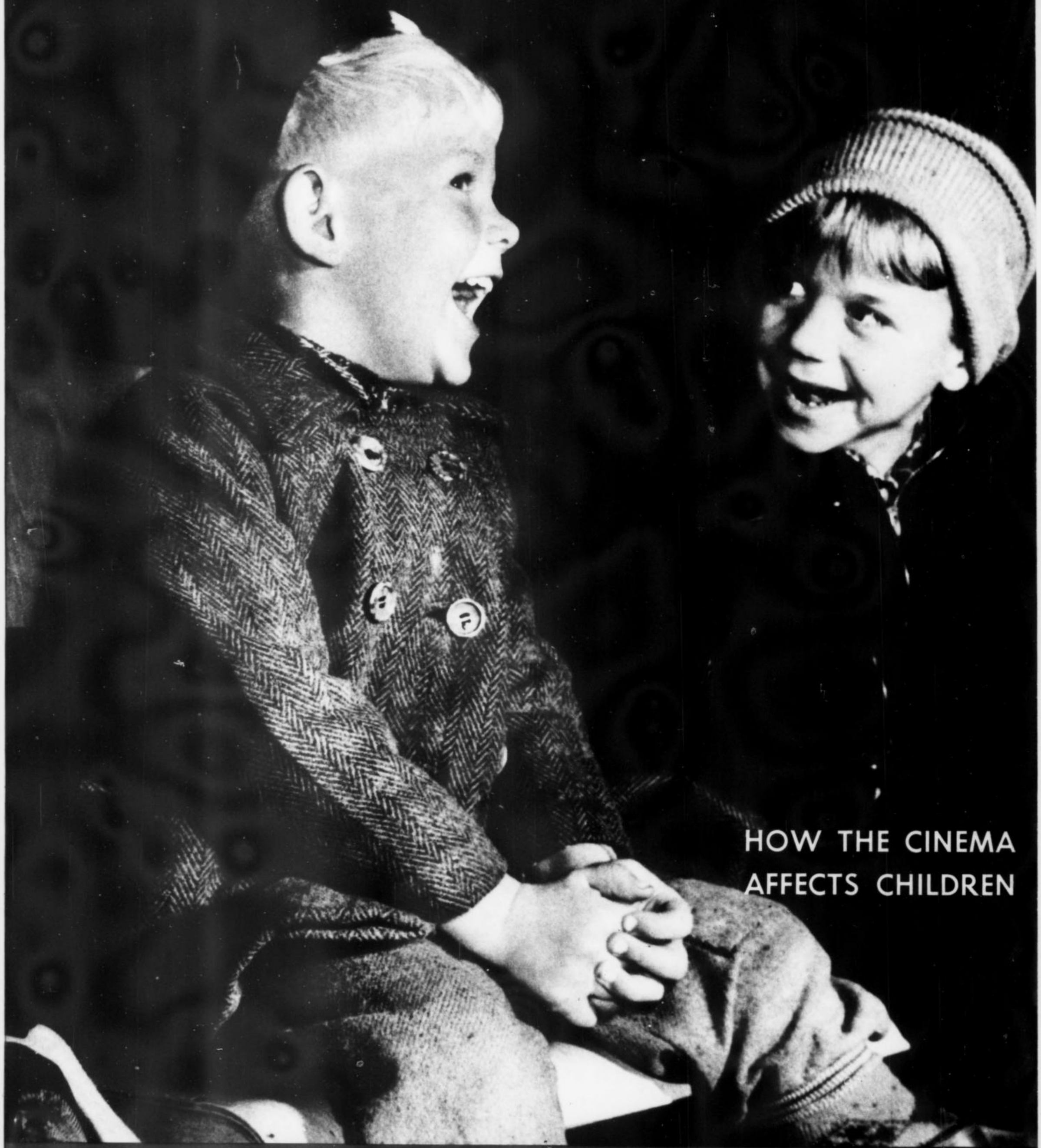

HOW THE CINEMA AFFECTS CHILDREN

REBIRTH OF A SHATTERED CITY

WARSAW 1961

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Miles of pages have been written in the past 30 years about the effects of the cinema on children. An analysis of the major conclusions that can be drawn is presented on page 24, based on a new bibliographic study just published by Unesco.

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REBIRTH OF A S

In 1945, Warsaw was simply a name on the map marking a wasteland of ruins

FOR many of the world's largest cities, the past fifteen years have been, more or less, a normal period in the continuous process of urban development. Outwardly for them, not much has changed. True enough, some old buildings have been torn down to make room for lean and graceful modern towers in the hope of relieving that universal city bugbear, the ever growing traffic problem.

Other cities have had a face-lifting. There have been the scars of war to erase, both by modernizing and rebuilding old sections, and by raising great complexes of modern buildings which are virtually cities in themselves.

A few cities have literally been born overnight during the past fifteen years owing to the vision of some statesman or architect. At least one or two have sprung up from the bare ground providing their designers with a rare freedom to make of them the very last word in modern city planning.

The story of Warsaw is different.

There are few examples in history of the tragic fate which befell this city.

It is a story which begins in 1945 when virtually nothing but ruins remained of the city, yet which today has risen from the ashes and rubble and has amazingly regained its pre-war population of over a million inhabitants. Warsaw offers a lesson on the workings of an urban society which is astonishing. It would seem to prove that neither the complete destruction of a people, nor their

WARSAW 1945

© Central Photographic Agency, Warsaw

SHATTERED CITY

Today, rebuilt and modernized, it has grown to six times its pre-war size

by Jerzy Hryniewiecki

property can ring down the curtain of history on the life of a great city.

A visitor to Warsaw today will find it hard to believe that this thriving, bustling metropolis was a wasteland of ruins in January 1945 when the first of the citizens began to trickle back. Where the proud and historic city had once stood, they found nothing but a vague outline visible here and there among ruins and rubble. It was a vast cemetery for hundreds of thousands. Here and there a pock-marked building which had escaped total destruction rose up like a lonely sentinel, and on the right bank of the Vistula, a whole quarter—the poorest in the city—where ten per cent of Warsaw's population once lived, alone escaped the holocaust.

For all practical purposes, however, Warsaw existed only because of its geographical position—and its name.

Even though Warsaw was an empty shell, a city without life, half of its people were still alive, scattered throughout the world in many places but bereft of all their possessions. They had suffered much from the war, but with them they carried memories of the Warsaw they had known, its traditions, its life and its people. The barbarous order which had reduced Warsaw to rubble, could not obliterate this city from the hearts and the minds of her people no matter where they might be.

As the citizenry returned in ever greater numbers, Warsaw's future became the main topic of discussion. Some were all for turning the entire area into a giant

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Polish Information Office, Paris

WARSAW 1961

Shimmering ribbons of light on the Vistula reflect Poland's reborn capital of 1,200,000 people

Polish Information Office, Paris

construction camp, off limits to the public, in order to carry out a rush rebuilding programme. Others were inclined to pick a new site and rebuild the capital city elsewhere.

There were Utopian visions of a futuristic city, many very attractive but often not too practical because of the lack of economic and technical resources available just after the war to carry out such far-sighted, and, unfortunately, enormously expensive plans. While some wanted to rebuild upon the old city, restoring and re-creating the best of the past, others talked about a clean break with the old—sweeping away all the past shortcomings of an unplanned city which just "grew" from mediaeval village times, and in its stead creating an absolutely new city based on the most modern and up-to-the-minute ideas and tastes.

And, of course, there were the "Brave New World" variety of planners who attacked the problem statistically and proposed a project in which the inhabitants would be classified according to profession and allotted precisely fixed areas of living space on the basis of the density of population.

But real life did not wait for plans, theories and long discussions. Within hours and days after Liberation, thousands of former citizens were flooding back to the deserted ruins. The new government decided to set up its capital there, not because conditions were ideal for an administrative centre, but because the name Warsaw still meant so much, not only to its own people, but throughout the world. In no time at all, the rows of ruined houses and buildings took on the appearance of ant hills as the people themselves set busily about the task of rebuilding their capital with their own hands and with whatever materials they could salvage among the rubble.

DURING this first period of heroic, but primitive reconstruction of the city, all Poland seemed to be on the move. Not only were former citizens of Warsaw constantly swelling the population, but large numbers of other people too, drawn by the reviving economic system, added to their numbers. There was also a flood of people uprooted from territories no longer a part of Poland who headed for the city, as well as many peasants from over-populated rural areas. As Warsaw's industries were reconstructed and expanded, a far greater labour force was required than before the war, a fact which also drew more people to the city.

With this phenomenon of an old population and a new population in an old city being rebuilt, Warsaw became a crucible in which not only the people, but sweeping changes in the social and professional structure created a situation of extraordinary dynamism. Within fifteen years this great force has moulded a uniform society out of the most disparate elements. This has been surprising to all but old inhabitants of Warsaw who are well aware of their city's long tradition of assimilating all that comes within its gates.

In the new Warsaw, almost all former inhabitants have changed their residences. Many are doing jobs they never dreamed of before the war. More recent arrivals from generations of country folk have become city-dwellers in a very short space of time which has made profound changes in their habits and way of life.

It is difficult for us to realize just how all these population movements have affected the life of the people of Warsaw. It is only by meeting and talking to someone who knew Warsaw before the war and who can compare the old order with the new that we can begin to appreciate the kind of metamorphosis that has taken place in so short a time.

WE might compare it to compressing into a brief span of fifteen years all the things that in other countries have taken hundred of years to achieve. We have seen with our own eyes mediaeval squares and 18th century house rising out of the ruins. Yet behind the façades are dwellings with every modern convenience. We have watched the reconstruction of the Gothic cathedral with the same stones with which the original was built, and we have seen the splendid 17th and 18th century palaces of noblemen painstakingly restored in every detail to become cultural and administrative centres.

The restored classical façade of the Opera House, built at the beginning of the last century, has been faithfully copied, but behind it is a modern concert and operatic theatre which is technically one of the best-equipped in Europe. New and broader bridges have been constructed on the piles of the old ones. New homes have risen on the foundations and rubble of those destroyed. The new city of Warsaw draws its char[illegible] from this harmonious blending of the vestiges of [illegible]ast with the techniques and living needs of modern [illegible].

Is it then a kind of 20th century anachronism in which museum-like façades spring up artificially to shield the comforts of modern life which lie behind ? Certainly not, if we consider the people of Warsaw themselves. This recreation of the past has taken into full account the needs, nostalgia, and feelings of a people whose past was all but torn away from them. This reconstruction has been a labour of love, and one cannot find a single false note.

The task of reconstructing the old demanded tremendous effort from specialists who had to work with

CONT'D ON PAGE 12

The people of Warsaw have retraced the cavalcade of centuries in 15 years of toil

Newly rebuilt market place in the Old City.

© Zygmunt Szarek, Warsaw

CANALETTO

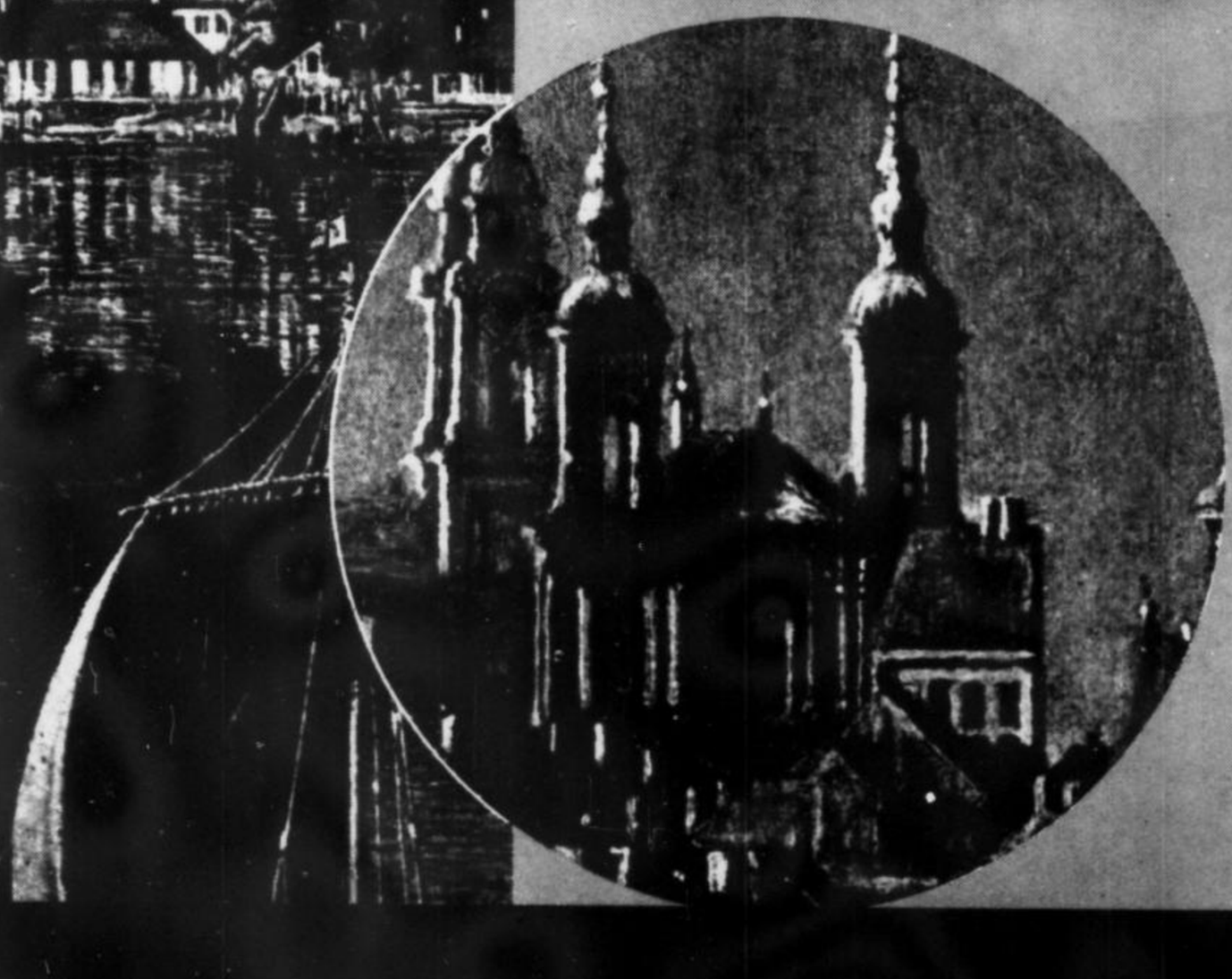
THE PAINTER OF WARSAW

An 18th century painter of unmatched fidelity helped Warsaw recapture the beauty of its past

© Zygmunt Szarek, Warsaw

From "Canaletto" published 1959, Warsaw

● **To the people of Poland the name Canaletto evokes Warsaw not Venice. In 1767 Bernardo Bellotto, better known as Canaletto the Younger (not to be confused with his uncle, Antonio Canal—the famous Canaletto of Venice scenes) arrived in Warsaw. He immediately fell in love with the city and remained there until his death in 1780. When he died he left behind him a series of paintings of Poland's capital of unrivalled fidelity and exactness. His keen eye recorded an inexhaustible wealth of detail in living street scenes, details of Warsaw's houses, churches and public buildings and grandiose panoramic views. When Warsaw's architects sought to rebuild the old town after wartime destruction, they turned to Canaletto's paintings to help them reconstitute the buildings of the past (see following pages). Skyline on the Vistula (top of page) with its recently reconstructed buildings reveals same forms which Canaletto painted (below and left) some 200 years ago.**



CANALETTO

HIS PAINTINGS HELPED TO RESTORE A CITY

● Canaletto's pictures have been called " a fascinating full-colour film of Warsaw's life in the 18th century ". He never painted any building apart from its own surroundings, but always showed it with adjoining buildings, its square or street with people and teams of horses and carriages, and all the traffic and life of the city swarming about it. Warsaw's architects made enormous enlargements of Canaletto's paintings when they were rebuilding the old town, but they were often as fascinated by the people in his works as by his buildings. Canaletto recorded the features of Warsaw at a time when it was becoming one of the most beautiful towns of northern Europe. The collection of twenty-five of his townscapes is now hanging in the National Museum, Warsaw.

Photos © Janusz Smorgorzewski, Warsaw

From "Canaletto" published 1959, Warsaw

● Left, Krakowskie Przedmiescie Street with the Holy Cross Church following its recent reconstruction. Above, the same street, already one of Warsaw's busy thoroughfares when Canaletto painted it nearly 200 years ago. Top, opposite page, reconstructed New Town market place with the Holy Sacrament Sisters Church. Architects used Canaletto's painting (bottom, opposite page) to guide them in rebuilding the church and nearby houses.

● Miecryslaw Kusma, the architect who rebuilt the Old Town in Warsaw.

WARSAW'S NEW LOOK

absolute precision on what we might term "scientific" rebuilding of the ruins. The measure of their success is found in the fact that the results are not eclectic, nor has their work shown signs of being cold or impersonal. In fact, the earlier stages of reconstruction were so fraught with difficulties and primitive technical resources that as a result often the working methods and materials were relatively the same as those employed in the original constructions. This perhaps, more than any other single factor, brings authenticity to restored Warsaw.

Today it is a fact that most people of Warsaw instinctively try to live in "old-style" houses in preference to modern dwellings built with air, light and parks surrounding them. It may be that living in the "new-old" places they feel more like old established residents of the city. But, it is typical of the people of Warsaw to be strong individualists, and it may be they feel more at ease in the less ordered and more fanciful surroundings than those offered by large modern blocks of flats.

With the reconstruction of the city, its old shape has come to life again. The network of streets, established centuries ago, and which were recognizable as an odd geometric pattern in the ruined city, have become the framework for the new plan. Still, the monotonous criss-cross of 19th century streets have been made more functional in the new city.

It was inevitable that the resumption of city life and the demands of town planning would lead to conflicts. In these, sometimes one side wins, and sometimes another. But as is often the case, lively interest, however partisan, lends vigour to the cause.

It is thus that a new school of town planning has emerged in Warsaw in which the emphasis is laid on actual execution of plans which have been shed of their more glowing and yet impractical aspects. The people of Warsaw themselves have learned that their opinions count in the plans of the municipal draughtsmen, and more than once they have caused changes in what they considered unduly abstract plans.

It is true that Warsaw's population has now reached the pre-war figure, but its area has increased six-fold. Density of population in 1939 was appalling. It reached 5,000 inhabitants per acre in some parts of the city's centre. Today the population is properly distributed and green spaces spread out, shaded with trees, where once stood some of the most wretched and densely packed tenements. Warsaw has changed too, from a labyrinth of dreary streets into a city of gardens and open areas.

It is not only in relation to history that we citizens of Warsaw have spanned whole centuries in the space of a few years. The past fifteen years can be split into two separate parts, each representing a different phase of development. The first was a period of primitive, spontaneous reconstruction. Groups of buildings based on new architectonic systems grew up within the framework of a city organically re-established on its old foundations, retaining the boundaries of its former buildings. Former unimportant areas thus have become prominent hubs of communication which draw life to the city's centre.

Difficulties created in trying to reconcile the old with the new encouraged the construction of new housing estates on the outskirts of the city where there is still free land which permits unrestricted development of modern buildings. There was something paradoxical about this great ring of modern buildings pushing skyward around the ruins of a provisionally re-established centre and there was bound to be criticism of the de-urbanization trend.

The result was a move in favour of establishing residential districts in the heart of the city, and eventually a number of relatively sparsely populated districts sprang up there. It produces, moreover, an eclectic tendency to repeat the faults, but also the rich ornamentation of architectural forms of the 19th century. But thanks to help from traditional craftsmanship and materials, this trend made it possible to build on a scale appropriate to a large city, even though only out-dated technical means were available.

During this period of rebuilding certain sections of the centre of the city became alive again with inhabitants. The period ended with the building of the Palace of Culture and Science, 750 feet in height, which houses the Polish Academy of Science. Located in the very centre of the city, its traditional approach belongs to another age, yet, by its size and social significance, it marks the beginning of the construction of Warsaw's modern centre.

Today Warsaw lives continually under pressure of an exploding population, and ever more crowded living space. We are compelled to build more and more modern apartment houses, schools, hospitals, and other buildings to meet the growing public needs.

There is the beginning of a great push forward in the fields of pre-fabrication and industrialization in building and in the use of new materials for construction. Against the impressive backdrop of the reconstructed old city of Warsaw, a new city is rising, equipped with all the modern advantages and caring for all the needs of a rapidly expanding population. For, you may be sure, despite the tragedies of war, the uprooting, the destruction, Warsaw's people are filled with life and vigour.

From the shattered remains of the old city, from the miseries of the past, from the hopes and aspirations of its scattered inhabitants, from their sweat and toil, rises the new Warsaw. May the joy of living flourish here everafter.

VISION OF THE FUTURE. To the Poles, architecture is a real passion. "Nobody should oppose its expansion," one Polish architect recently wrote, "for it represents a victory of inventive thought, modern solutions and a new approach." Many Polish designs have registered victories at international competitions and have turned into reality in various parts of the world from Brazil and the U.S. to India and the Middle East. Top, opposite page, a bold building project called "The East Wall" proposed for the heart of Warsaw by architect Marek Leyckham has caused a sensation and much debate in Poland. Right, apartments in Warsaw. Note effort to balance "green spaces" and buildings in photo on left.

From Poland Magazine © I. Jarosinska, Warsaw

© Zygmunt Szarek, Warsaw

THE WORLD OF PREHISTORIC MAN

by Nino Frank

To think in terms of geography is to think in terms of the universe, someone has said. In our day, when we are ever more oriented to thinking in world terms, the teaching of geography has become a matter of major concern. It is not that scientific study and school teaching are to be confused, nor should we attempt to make every schoolchild into an infant geographer. But geography, treated as a genuine study of the world, can be used more effectively than other subjects as a means of laying the foundations of international understanding.

A glance at the school curricula of most countries, however, shows that the subject of geography is almost invariably cut to the minimum and treated as an adjunct to history. One hour a week is usually all the time allotted to it, and indeed in some schools (North America, Australia and Japan) it is often merely combined with social studies or the study of family and community life.

YET, great new perspectives are now open to the student of geography through television and films. Aerial photographs taken from helicopters and more recently from artificial satellites have brought "the whole world within reach". Teachers of geography are now better equipped than ever before to bring their subject to life and to broaden the horizons of their pupils.

Let us take only one area of new geographic knowledge, the study of prehistoric times. Now, as never before, it is possible to describe the life of prehistoric men who lived far back in the mists of time. Only a few years ago they were shadowy figures compounded of legend and guess work, but we now know so much about their lives, surroundings and migrations that we are able to form a precise picture of them.

Historians and geographers now have all kinds of research techniques at their disposal which give them reliable evidence on which to base their studies of prehistory. These are made up of a combination of facts about climatic cycles, the evolution of animal species and of man, as well as his cultural development.

STRATIGRAPHY, or the study of soils, pollen analysis and palaeontology are all used to reconstruct a picture of the past. Dating has long been possible through the study of tree rings (dendrology to the specialist) such as the basic research work first carried out with the centuries-old Sequoias of California. Another method of dating is the time-scaling of the gradual retreat of the great Scandinavian ice sheet since the end of the last ice-age. But dating by these means has never been precise enough.

During the last twelve years or so, it has been possible to devise a more accurate method by measuring the radio-activity of certain elements contained in the soil. This method is based on the properties of carbon-14, an isotope of carbon which develops in every living thing when exposed to the effects of cosmic rays and, on its death, enters on a cycle of disintegration.

All that is needed in this process is to discover a site where well-preserved carbon is in evidence (wood charcoal from a hearth, or carbonized bone) and the state of disintegration provides the clue to the precise age of the material. This has made it possible to reconsider the whole subject of prehistory and to revise estimates of the geographical areas inhabited by man in earliest times.

A new branch of geography has only just come into being which estimates and describes the inhabited regions of prehistoric times. Today, 800,000 years and perhaps even a million years after early man first began to grope his way across the globe, science has found a way to reconstitute the geographical world our ancestors knew.

© Karquel, Aulnay-sous-bois

Among the earliest traces of prehistoric man are petroglyphs, or carvings in stone, like this "Face" from Brittany.

PROFESSOR L.R. Nougier of the University of Toulouse, and director of the French Institute of Prehistoric Art, has published what appears to be the first survey of *Human Geography in Prehistoric Times* (1). The book, well-illustrated with maps and drawings, records the achievements of geographers and scientists in many fields, from which the author is able to date, list and describe the peoples and cultures of prehistoric times with more than a hypothetical degree of accuracy.

His method is based on the number, character and location of palaeontological deposits, aerial surveys, the use of radio-activity for dating and other new scientific research methods.

(1) *Géographie humaine préhistorique*, Librairie Gallimard, Paris, 1959.

Photo Musée Préhistorique, Carnac

Aerial photographs shed new light on the study of prehistoric times. Photo above is a striking example, showing the alignment of huge stones, 982 in number, set up by a megalithic civilization many thousands of years ago near Carnac, France.

Using this approach, Professor Nougier presents a veritable geographical panorama of life in Western Europe (France, in particular) from Palaeolithic times down to the "Neolithic Revolution". During the period of time he covers, the configuration of the continent remained virtually the same as we know it now.

Professor Nougier takes us back to the first food gatherers who used chipped-stone axes and flake-tools and did not reach the peak of their development until the advent of hunting some forty thousand years ago. In the time of these earliest food gatherers, it is roughly estimated that there were not more than 20,000 inhabitants in the whole of lower Palaeolithic Gaul.

It was a time when the area around what is now Paris was the habitat of rhinoceroses and *elephas antiquus*, where wild fig and Judas trees grew in abundance. Men used natural caves for shelter, and fed as they could on the meat of sick or wounded game. This was the *ecumene* of the last glacial period before the time of Neanderthal man.

After the food gatherers came the hunters of the carved and painted caves of the Upper Palaeolithic age. They invented a magic art of extraordinary poetic power, only to forget it later for a reason which remains one of the unsolved riddles of prehistory. Their period ranged from 30,000 years to 8,500 years before the first Christian era. During that time the population of the whole of France was not more than 50,000 inhabitants according to Professor Nougier.

The nomadic tendency of early prehistoric men gradually gave way to settlement in fixed and densely populated areas. It was in that way that the prosperity of the valley of the Loing, an important route to the north, came about. Countless palaeontological remains have been found there. The valley leads directly to the Paris region. Although Paris recently celebrated her two thousandth birthday, there is evidence that settlement of the region dates back centuries before that time. Traces of past cultures have been found in the region, particularly at the confluence of the Seine and the Bièvre where there was once a rocky spur, dating back to the mists of antiquity.

Somewhere between ten and twenty thousand years B.C., the first of the new men arrived, bringing with them their marvellous secrets—agriculture, domesticated animals, perhaps even the knowledge of how to construct megalithic monuments. This period—a forerunner of the "Neolithic Revolution"—was first heralded by the gatherers of shell fish and wild berries, and later by men who set out to conquer the mighty forests.

Thus the earliest forest farming civilizations were born, developing their particular round huts and their herds of cattle somewhere about 8,500 B.C., and marking the dawn of the Neolithic age (this occurred much later in the West than in the Middle East and North Africa).

Between 3,000 B.C., and 2,000 B.C., came the thousand-year era of the Neolithic—the great "Neolithic Explosion" which saw an amazing increase in human population not only in France but in all of the inhabited regions of the globe. From a mere 250,000 the population of the hexagon which was to be occupied by the Gauls in the third

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THE WORLD OF PREHISTORIC MAN *(Cont'd)*

millennium, increased in the course of ten centuries to five millions.

This twentyfold increase was made possible by man's changed attitude towards nature, by abandoning his mere parasitic existence for the systematic exploitation of the earth's resources. Professor Nougier estimates that, at this time, the total population of the inhabited world was around 200 millions. Such an amazing increase was not to occur again for at least five or six thousand years, that is, the beginning of the Industrial Revolution.

Geography really began when prehistoric man first asked the question "Where?" Where is such and such a river. Where is the large uninhabited cave? Where is the reindeer's plateau? This need of some graphic representation of a place, however rudimentary, was the first step in developing geography.

Of course, primitive man's knowledge of geography was confined to a few rudimentary notions of topography and to an area of a few square miles. This was still the time of wandering peoples with their fabulous tales, and he could not yet know the immensity of the *terra incognita* which his children would inherit.

The earliest signs of geographical interest so far discovered are the petroglyphs, or rock carvings, found both in Brittany and in Scandinavia. They indicate that even men of the Bronze age had been wondering about the particular region in which they lived. Neither the Sumerians nor the Hittites who came later left any evidence of geographical curiosity, but we do know that the Pharaohs of the Middle Kingdom had made a cadastral survey of all the lands and plots of land under their rule.

It was inevitable that having begun by placing things, man sooner or later would wonder just why things were as they were. So it was that having started to explore the earth, men began starting to explain it. In effect, the term "geographical" applies to any fact that answers the double question "Where?" and "Why there?".

All geography from the time of the Ionians and Pythagoreans to that of Henry the Navigator, Mercator and Varenius, swings back and forth between empirical investigation and learning confined to measuring and listing. It is as if man was, and still were, the lord of a manor not yet well known, and in which he remained a stranger.

It was not until the eighteenth century, thanks to contributions made by such other sciences as botany, zoology and geology that the geographer's awareness broadened. Kant first regarded the relationship between man and nature as an essential part of geography. After him came Ritter and Humboldt who proclaimed the principle of the interdependence of all natural phenomena, of which man is merely one.

This planet approach to geography, exemplified by the "human geography" of P. Vidal de La Blache and his followers, involves constant reference to other branches of science. "Geography, as the meeting-place of the physical sciences and the humanities", writes Professor R. Clozier, "calls into play a wide variety of concepts. These can be broken down into facts and if taken singly or in isolation belong to other sciences. But geography puts them back into place in the natural scheme of things."

The question "Why there?" has become paramount. Its influence is particularly apparent in one of the most active fields of geographical research, world monographs, and cross-sectional studies of some isolated factors such as "man and forest", "honey cultures", and the "geography of stock-breeding". One geographer, Josué de Castro, has embarked on a "Geography of Hunger" which a colleague describes as "even more important than a geography of shelter." And what better name to give the detailed research on arid zones now being carried out at UNESCO's instance than a contribution to the "geography of thirst".

Another study of great importance today is oceanography. It is true that we know less about the seas than we do about the moon. With men of the future ever more in need of extra food supplies, food from the ocean depths (as well as zones no longer arid) will be in great need. But though one result of oceanographic research may provide much needed food for future generations the geographers will be bound to reap the first benefits.

A number of congresses on broad geographical themes were held last year in the Scandinavian countries at Copenhagen, Helsinki, and Stockholm. These meetings, on the initiative of UNESCO and the International Geographical Union, discussed oceanographical, geodesic and geophysical research. Useful results have been achieved. Special mention should be made of the work done by the Commission on Geography Teaching in Schools at the Geographic Union Congress in Stockholm for improving the teaching of this subject as the basis for a new type of humanism.

The thousand million years or more which have passed in the history of our planet since the first forms of life made their appearance seem to us so astronomical and overwhelming that to distinguish eras and dates is almost impossible. We, who think in hours, days and months, need a convenient yardstick. Professor Louis-René Nougier in his book "Human Geography in Prehistoric Times" has provided one (below) by condensing the history of life into one year. THE UNESCO COURIER's graphic representation of this condensation is shown on the opposite page.

"Man is a late arrival in the world's long biological development, though his existence extends over thousands of years. We can show this by a simple transposition of the scale of time. Let us suppose that the major events of the biological evolution on our planet were condensed into a single calendar year and that January 1 represents the first appearance of life in the world. We must wait until the end of July to find the first marine vertebrates. The great reptiles and first mammals do not appear until the second half of October. December 13 marks the beginning of the Tertiary Age with the first ape-like creatures. Not until 2 p.m. on December 31 do we enter the Quaternary Age, the last of the vast geological periods in which man appears. At 5.30 p.m. the pre-hominids (Pithecanthropes and Sinanthropes) arrive, but the first vestiges of " homo sapiens " are still to come. Swanscombe Man and Fontéchevado Man enter the scene about 8 or 9 p.m., and the many traces of the Neanderthal Race appear about 11.40 p.m.

"It is not until ten minutes to midnight that homo sapiens definitely comes on to the stage... Now we must count only in seconds. The Neolithic Revolution explodes in the West at six minutes to twelve, 15 seconds. The Bronze Age begins at one minute to twelve when recorded history is barely a few seconds old, and somewhere in the Orient man has invented writing. At just fifteen seconds before midnight the Princess of Vix is buried at the foot of Mount Lassois with her enormous funeral chariot. At midnight our condensed year ends. And, in 2000 A.D., forty years from now, we will have spent only one full minute of the new year on this reduced scale."

HOMO SAPIENS IS TEN MINUTES OLD

1 JANUARY	28 JULY	18 OCTOBER	13 DECEMBER
First signs of unicellular life appear on earth over 1,000 million years ago.	The first fish-like marine vertebrates appear more than 450 million years ago.	Great reptiles and first mammals appear more than 200 million years ago.	Tertiary Age begins with first ape-like creatures more than 50 million years ago.

THE YEAR 2000 A.D. — 12.01 A.M.

2 P.M. — **QUATERNARY AGE** (one million years ago)

12.00 MIDNIGHT — **CHRISTIAN ERA BEGINS**

5.30 P.M. — **PITHECANTHROPUS** (850,000 years ago)

11.59 P.M. 45 sec. — **PRINCESS OF VIX** (525 B. C.)

8 P.M. — **SWANSCOMBE MAN** (500,000 years ago)

31 DECEMBER

11.59 P.M. — **THE BRONZE AGE** (2,000 B. C.)

11.40 P.M. — **NEANDERTHAL MAN** (40,000 years ago)

11.54 P.M. 15 sec. — **NEOLITHIC PERIOD** (8,500 B. C.)

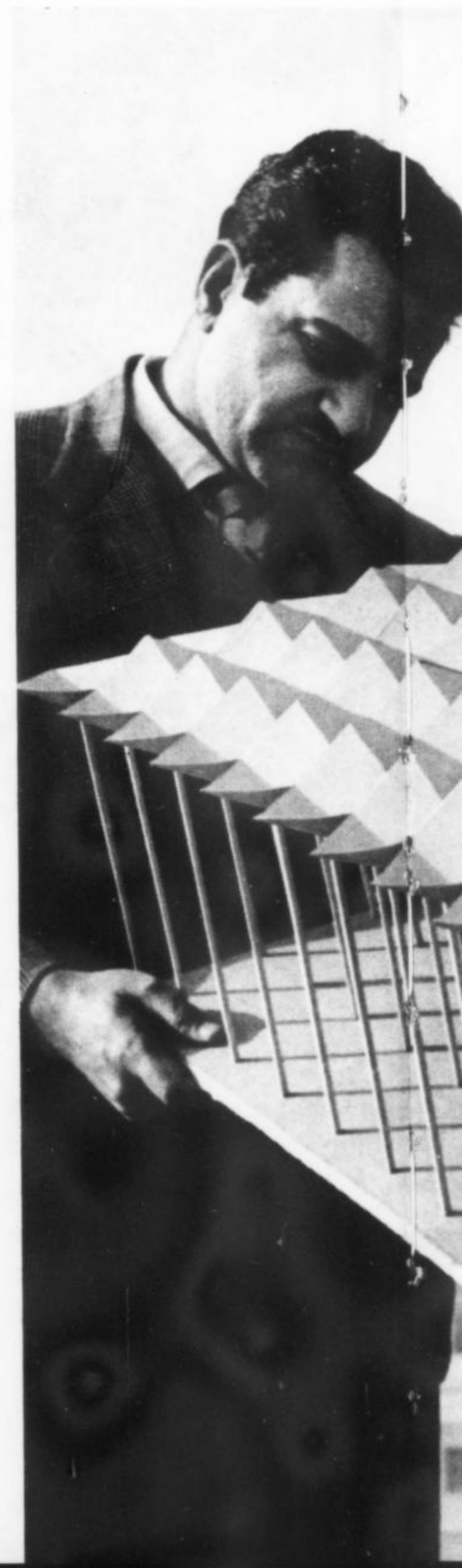
11.50 P.M. — **HOMO SAPIENS** (20,000 years ago)

NEW HORIZONS FOR ASIA'S

MOSLEM WOMEN

By Anne-Marie Hussein

ILO



A WOMAN'S PLACE in Moslem society has traditionally been strictly in the home. But a new wind of social change sweeping through Moslem countries is giving more women the chance to train for careers and professions. Right, a young woman sociologist in Pakistan studies model of proposed building for her country's future capital, to be named Islamabad. Traditional work in tea field is shown in photo above of Moslem woman from Indonesia on Java plantation. Indonesian women have always had a large degree of freedom and the veil of Purdah is practically unknown there.

WHAT does the average westerner think of when he hears the words "Moslem women of Asia?" More likely than not he conjures up a vision of princesses straight out of One Thousand and One Nights, clad in diaphanous veils and spending their lives nibbling sweetmeats while confined in harems guarded by great silent eunuchs.

How much truth is there in this legend? How much of it can survive in comparison with real life, say in Karachi or Djakarta, two great capital cities which, though far apart and different in many respects, are both Asian and Moslem. For, in these two Asian countries of Pakistan and Indonesia, live eighty million Moslem women.

At the outset we should say that the fact that she may be Moslem is no handicap for a woman, paradoxical as that may seem to those nurtured on the legend of storybooks. On the contrary, there are few communities where women's rights are so carefully protected, at least in theory, as they are among Moslems.

"Paradise is at your mother's feet," proclaims an old Islamic proverb. It sums up the position a woman occupies in Moslem society. She is in the centre of her world, and indeed, that is her position according to the traditional laws of Islam.

Fourteen hundred years ago the Koran decreed that women's rights should be "the same as men's" and that they should "receive as much as they give." What was the effect of the equality taught by the Prophet himself. It meant that as far back as the Middle Ages a Moslem woman was free to choose her own husband, and to govern the terms of her marriage contract. She could even reserve for herself the right to divorce! She could own property and therefore go into business and handle financial and legal matters without having to have authorization from her husband.

She was also entitled to inherit half the share set aside for male descendants, and at her husband's death, she had the right to an eighth part of his property. If she were divorced, she had sole custody of all daughters of the marriage, and sons remained in her charge until the age of seven.

The interests of married women were as well protected. Marriage was a civil contract, freely accepted by both parties and concluded in the presence of two witnesses. It is true that a man was entitled to have four wives at the same time, but only on condition that he obeyed the

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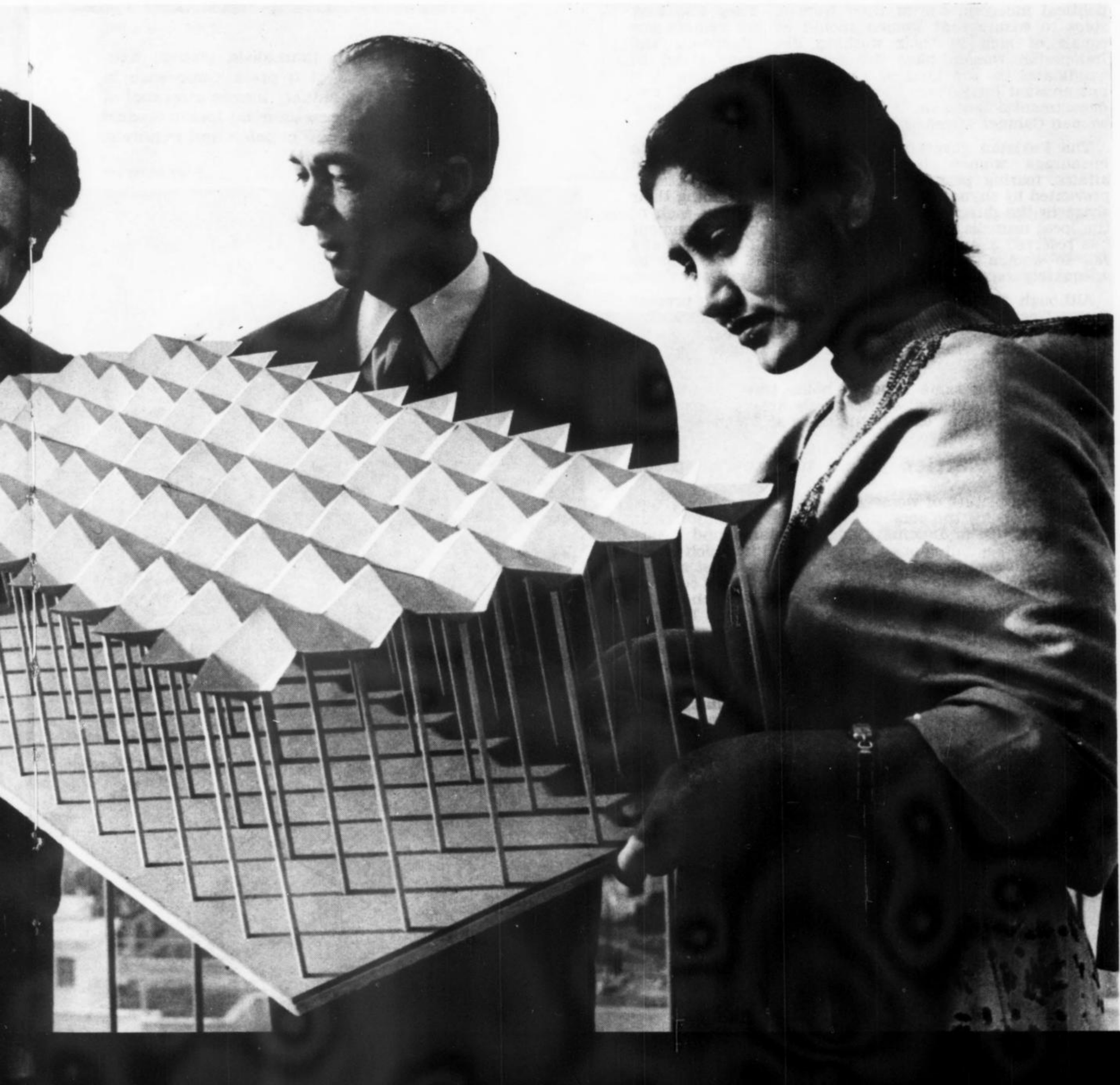
© Paul Almasy, Pari.



MOSLEM WOMEN *(Cont'd)*

Deprived of rights by a web of customs

Prophet's explicit injunction to place them all on a footing of absolute equality, both in matters of affection and money.

We are told that the Prophet introduced this provision in the interest of women themselves, and supported it by his own example. In those days, when war was endemic, destitute widows were so numerous that to marry several at a time was one means of alleviating the problem. It must be admitted that the generous motives which prompted this custom degenerated over the years.

But according to law, what was true fourteen hundred years ago remains so today.

Too shy to stand for election

POLITICAL rights have been granted to Moslem women without a struggle. Faithful to the traditions of Islam, the modern states of Indonesia and Pakistan, from the moment they came into being, recognized the political independence of their women. They also took steps to ensure that women should by law remain the equals of men in their working life. Pakistani and Indonesian women have the vote, and may stand as candidates in any kind of election. In Indonesia it is not unusual for women to be members of municipal and departmental councils, and there have been several women Cabinet Members.

The Pakistan government has taken special steps to encourage women to enter into public life and affairs, fearing perhaps that they might otherwise be prevented by shyness or inexperience from assuming their share in the direction of community affairs. In each of the local councils, only recently elected, the Government has reserved a number of seats which will automatically fall to women after the elections should they not be adequately represented.

Although Pakistani women may be too shy to present themselves as candidates, they are by no means indifferent to matters of public interest. In some provincial elections, for example, 12% more women went to the polls than did men.

In theory the same equality holds true for working women. Nearly all civil service posts are open to them, and salaries must be exactly the same as for men.

Married to an unknown suitor

THIS rosy picture of women's rights does not hold true, however, for the condition in which the majority of the women of Indonesia and Pakistan found themselves at the beginning of the century, and in which many of them still find themselves today. For we must always bear in mind that one of the chief consequences of colonization was the moulding of the community in such a way as to arrest and paralyse its normal evolution. In such circumstances, the role of woman became insignificant, and a spiderweb of customs prevented her from exercising even the most trivial rights, which, theoretically, at least, were hers.

Women were still respected as mothers, but childbearing was regarded as virtually their only function, and it occupied the greater part of their time and energy. Many women were uninterruptedly pregnant from the age of fourteen on, and it was not unusual for them to give birth to a score of children during their lifetime. That, however, was all a woman did. She had no part in the education of her sons, and as for daughters, she simply trained them for a life like her own.

She took no part in activities outside the family circle, and even there, her situation was often precarious. She was married at a very young age, without being consulted, to an unknown suitor chosen for social or economic reasons. And during her married life she was in constant fear of being rejected by her husband or supplanted by

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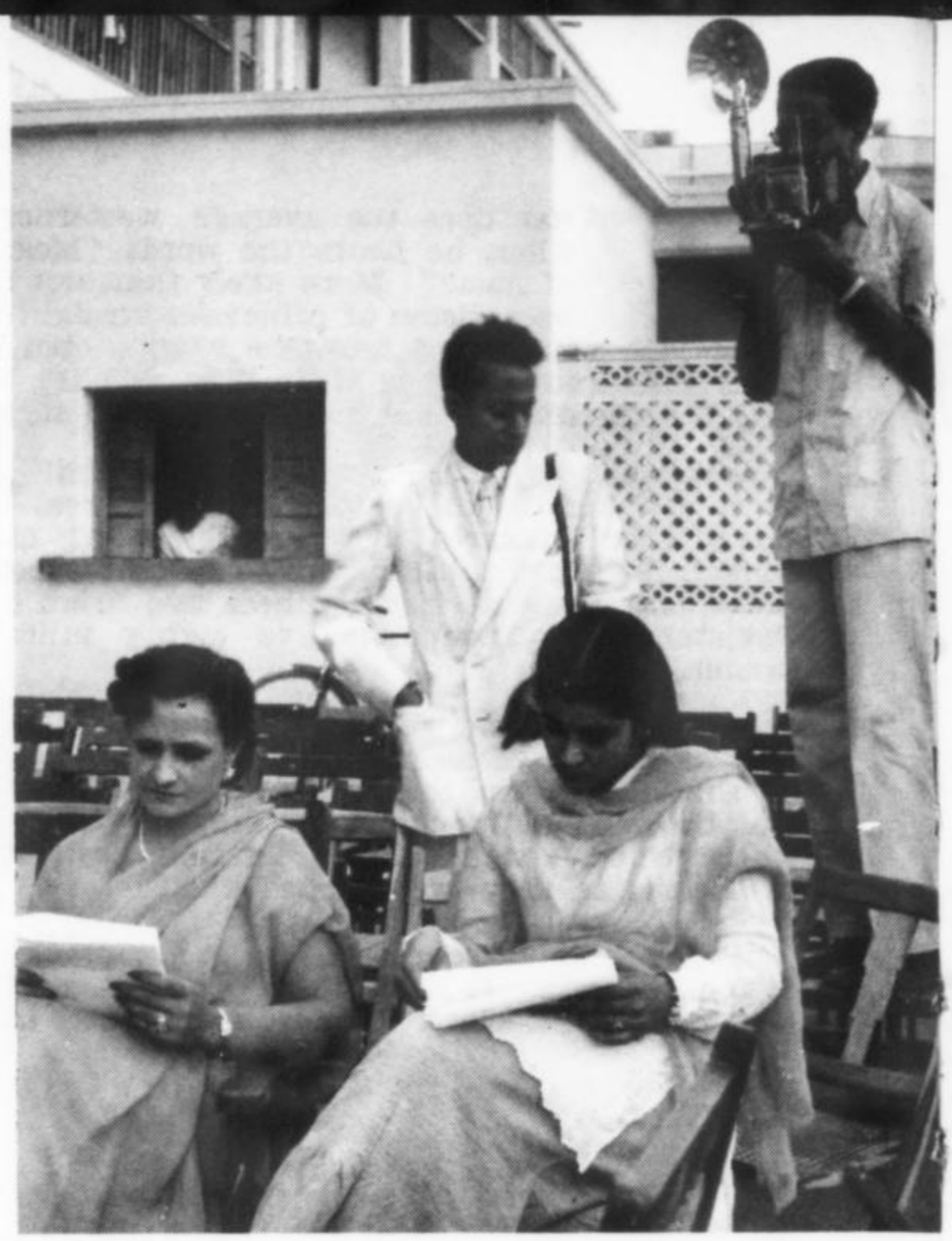
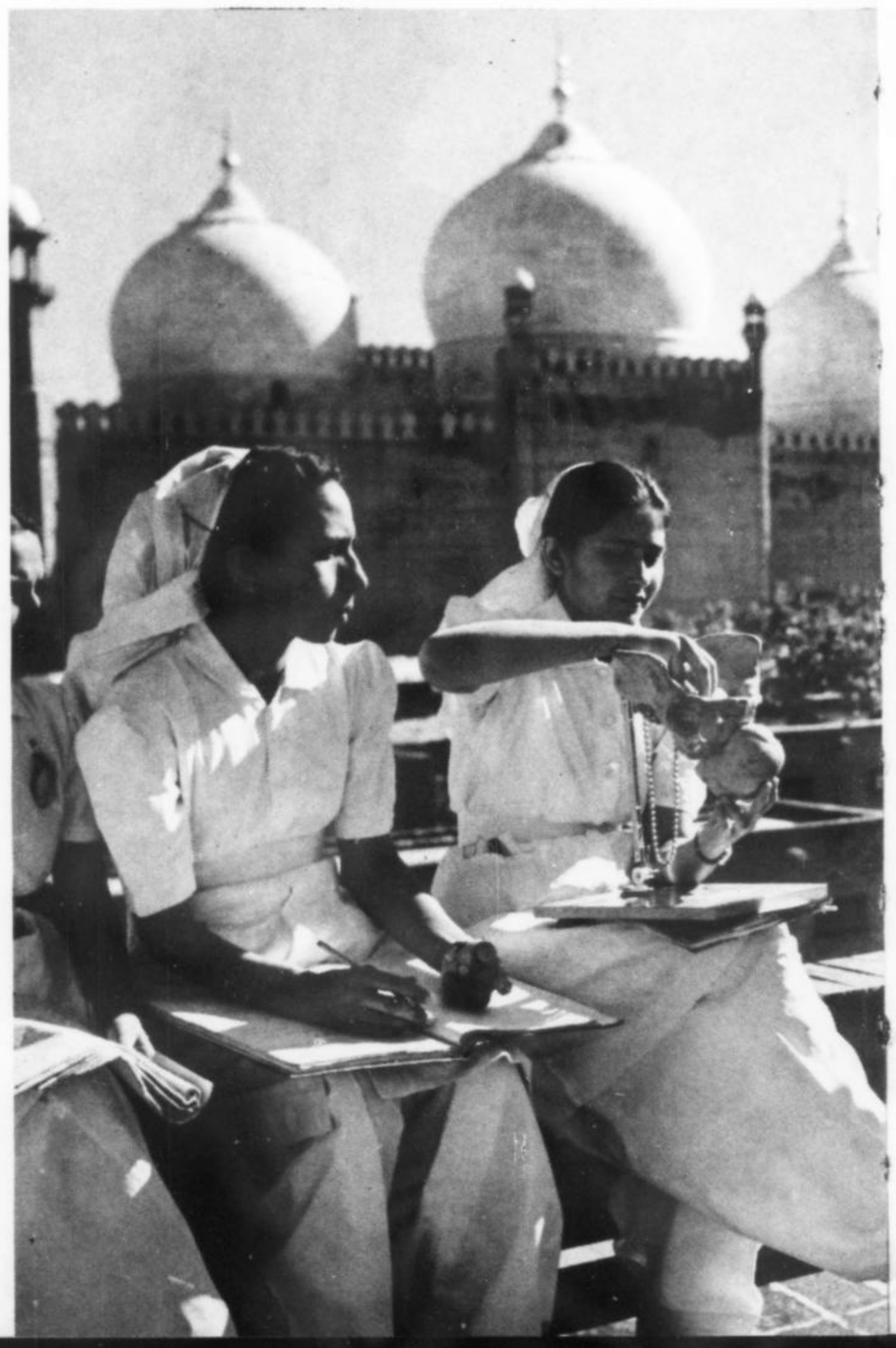


© Paul Almasy, Paris

Pakistani women journalists, above, examine their notes at a press conference in Karachi. Below, student nurses atop roof of Lahore clinic discuss anatomy lesson against backdrop of mosque cupolas and minarets.

United Nations



Unesco-Pierre Pittet

Above, Moslem girls and boys mix freely at Gadjah Mada University in Djakarta, Indonesia during break in class schedule. Below, Moslem women parade in the streets of Indonesia's capital during a recently-held political rally.

Cartier-Bresson © Magnum

In Indonesia the veil is unknown

another woman. Her fear was doubled if she failed to present her husband with a male heir. Possibly the worst feature of her life, however, was the utter seclusion in which she was forced to live, without the slightest opportunity for education.

This was really her chief cause for complaint. A great deal has been said about Islam's indifference to the fate of its women. Divorce and polygamy are most frequently mentioned as evidence of that indifference. In actual fact, these practices were mostly confined to the wealthy and powerful.

Polygamy is not easy to practise in a community with a very low standard of living. It is a luxury in which few men can afford to indulge. In recent years there has been a growing tendency to reject the custom of polygamy entirely, as evidenced by the criticism heard in both Indonesia and Pakistan a few years ago when two statesmen—President Soekarno of Indonesia and Mohammed Ali, the former Prime Minister of Pakistan—each decided to take a second wife.

As for divorce, it is true that it is very easy for a man to reject his wife. He need only repeat the prescribed words three times. Still, census returns show that the number of divorces registered is negligible. This may be because there are very few divorces, or possibly because divorced couples are afraid to declare their new status. For, to be sure, divorce is severely frowned upon.

The custom of arranged marriages, still widely prevalent, undoubtedly contributes to stability of the union for it creates links between families which are generally less vulnerable than those formed between two individuals. Most divorces occur today among those classes who have been thrown off balance by too rapid a social evolution. Traditional values have been undermined and the Western concept of love and marriage has not yet been assimilated, although this concept has spread widely in both countries since the Second World War.

The Koran and purdah

THE situation of a woman today in both Indonesia and Pakistan depends largely on what class of the community she belongs to.

Peasant women in the villages cannot indulge in the luxury of a quiet, idle life. They work in the fields side by side with the men. They go to market, sell their produce, and some of the very poorest of them work as servants in private homes or shops. Economic necessity, in their case, takes precedence over tradition. So it is that many peasant women enjoy greater freedom and more consideration than many of their women compatriots who are financially better off.

One should bear in mind in this respect that both Indonesia and Pakistan are mainly agricultural countries, and farmers form the majority class. Woman's importance in a village family is singularly illustrated by a custom widespread among Indonesian peasants. When a young man cannot afford to pay the traditional bride-price, he enters the bride's family and pays his debt by working for his in-laws (See "Wedding in Sumatra," p. 23).

It is the middle class which has the greatest difficulty adapting itself to a modern way of life. A mistaken interpretation of the spirit of Islam leads some of its followers to believe that accepting any change in a woman's status is tantamount to disobedience to the laws and traditions of the Koran.

There is no better example of this attitude than the survival in Pakistan of the custom of "purdah." This term which has come to signify the complete segregation of women takes its name from the curtain which is hung between the women's quarters and the rest of the house as an impassable barrier.

The world of Islam has often been reproached for this custom with all its many consequences, and yet its origin cannot be traced to sacred texts. True enough, the Koran orders men to have "authority over woman," Allah having made them her superior, and enjoins women to be modest; but there is no verse requiring women to wear the veil or to live in retirement. These practices are not based on any religious teaching.

"Purdah," under various names, was common in pre-Islamic societies of the Orient as an essentially middle-class custom with nothing compulsory about it. If the Prophet lent it any authority, it was by not discouraging it. He even adopted the custom for his own wives. It thus became firmly established in the countries converted to Islam, and where it was already practised it grew into a regular institution. That is the case in Pakistan.

Looking like a walking tent

A WOMAN is not allowed to show herself unveiled except to her husband. She may not go out unless she is hung from head to foot with a stiff drapery that makes her look like a walking tent. It has a slit at eye level so that she can find her way about, but even this small aperture is covered with crocheted mesh which conceals the lustre of her eyes. In this way she is barred from all social life, and she is taught nothing except a few domestic virtues, the most important of which is obedience.

Some women of strong character have undoubtedly held great power, been feared and obeyed even from behind the veil. But "purdah" has engendered a kind of atrophy of isolation that cannot be cured overnight. It is difficult to shake off an apathy which has endured for centuries, and which men, themselves, have been reluctant to change. An Englishwoman travelling in Pakistan in 1954 reported that in one village she saw a woman about to die in childbirth. Her husband adamantly refused to allow the local male doctor to attend her because no midwife was present.

Such extreme cases are becoming increasingly rare, but even when women have set aside the veil and emerged from "purdah," they seem to retain a certain mental attitude, a shyness and reserve, which set limits to their participation in life outside.

Unfortunately there are no statistics to show the extent to which "purdah" still prevails in Pakistan and how much the position has altered since 1947. The fact that increasing numbers of girls are attending co-educational schools and universities is evidence of a gradual change.

Pioneers of women's rights

IT is not women belonging to the wealthier classes who are most faithful to the old traditions, for they were the first to admit the liberal ideas. One result produced in these rich families a generation of daughters who scornfully refused to interest themselves in purely domestic subjects and embarked instead on more intellectual studies.

Their studies were seldom carried very far since marriage soon intervened. More often than not, they were neither good housewives, nor real intellectuals. And this situation lent some weight to the attacks of the old die-hards who were anxious to preserve traditions. Fortunately this was only a temporary phase, and in any case many pioneers of the feminist movement in Pakistan are found among these women.

One factor sharply differentiates the Moslem women of Pakistan from those of Indonesia. It is the practice of "purdah." In Indonesia it is virtually unknown. That is true in part because Mohammedanism is a relative newcomer to the country and it was long resisted by the Hindu courts of the various principalities. Thus it is that Moslem traditions as practised by the upper levels of Java society are less orthodox, even today, than those of the rest of the population, especially city dwellers such as

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WEDDING IN SUMATRA

Unesco. Marc Riboud

The photos on this page show a traditional Moslem wedding in Sumatra, often a lavish affair lasting about six days. The bride wears an elaborate diadem (photo above). Great quantities of food are prepared and are set on brass trays piled high with plates of many-coloured cakes and sweets (left). These will be served at the bride's home where the couple will take up residence. The groom, or "borrowed man" as he is called, plays but a minor part at the ceremony which starts with a religious service. In photo below the whole party takes a jungle path to the bride's house. Traditional dances are an important feature in this as in many other ceremonies in Indonesia.

HOW THE CINEMA AFFECTS CHILDREN

by Gordon Mirams

© Karen Juliane, Copenhagen

MILES of pages and millions of words have been written in the past thirty years about the effects of the cinema on children. No one disputes the obvious fact that children flock eagerly to the cinema the world over. But from there on the arguments come thick and fast. A new bibliographic study just published by Unesco (1) now helps us to an understanding of conclusions reached by the abundant research and studies into this subject which so actively interests parents and educators.

Books and articles by some 400 writers from nearly 30 countries are dealt with in this volume and on reading it, one fact quickly becomes clear: if one thing is known with certainty about children and the cinema, it is that very little is known *with certainty*—as one writer jokingly puts it.

But once this note of caution has been sounded, some broad, significant trends can be discerned.

At various points in this world debate on the cinema's influence it is possible, without taking a show of hands, to gauge "the feeling of the meeting".

Studies on the educational film—that is, on the use of the film strictly as a teaching aid—have been excluded from this bibliography in order to keep the publication within manageable proportions, but such action does not rule out the topic of film education or, as it is called in several countries, "film appreciation". In point of fact, the growing interest in film education, allied with the development of ciné-clubs for the young, the production and distribution of special children's entertainment films, and the presentation of special programmes, represents the most noticeable of the trends which can be detected.

LARGE numbers of writers advocate that teaching about the cinema should not merely be encouraged but that it should be given formal recognition in the school curriculum. In several countries (e.g. the U.S.S.R., and the United Kingdom) even before the period covered by this book, this attitude existed. Any attempt to classify a collection of data such as this into positive and negative categories would have been "unscientific", yet, as against those viewpoints which are plainly antagonistic towards the cinema and its effects on the young, one cannot help being impressed by the volume of opinion in favour of the educational aspects and practical measures which are considered as positive influences of the film.

The largest sections of the book, in fact, are those dealing with these topics, and even censorship, traditionally regarded as essentially negative, is represented as capable of being a positive factor. For example, in a country such as New Zealand the Censor, who is a statutory official, is able, in effect, to certify not merely that a film is harmless for children to see but even that it is entertainment which they should particularly enjoy.

The individual opinions expressed by writers are often sharply contradictory, but nowhere more so than in the field of "juvenile delinquency". However, two or three assumptions can safely be made after an examination of material published on this tendentious and controversial subject. One is that, on the evidence so far available, it is extremely difficult—indeed, virtually impossible—to establish that the cinema has a *direct* influence on juvenile delinquency. While a great deal of research has been carried out to decide whether or not films corrupt youth, what has been done is conflicting both as to methods and results.

(1) *The Influence of the Cinema on Children and Adolescents ; an annotated international bibliography*, Paris, Unesco, 1961. (Reports and Papers on Mass Communication N° 31) Published in English and French; price: $1.50; 7/6d; 5.25 NF. A companion volume on the influence of television on children and adolescents is in preparation.

There are a number of psychiatric theories on the subject, but the evidence in support of them is inconclusive. At the one extreme it is claimed that films actively incite young people to delinquency; at the other that they are safety-valves which may help to prevent it: on the one hand, that they supply first-hand knowledge of how to commit criminal acts; on the other that, by keeping children off the streets, they prevent juvenile misbehaviour and crime. A "half-way" attitude is that the influence of films on young people cannot be isolated from other social factors and that criminal and amoral behaviour is to be imputed to deeper and more subtle influences than the film alone; although much that is shown on the screen is unsuitable for children.

POSSIBLY it will be said that anybody who wants support for his pet theory will find it somewhere in this survey. There is no doubt that a good many hobby-horses are ridden through its pages. Nevertheless, while there is no unanimity about the *direct* influence of the cinema, a majority of authors do speak of indirect and unconscious influences. The consensus of their opinion is that such influences are rarely the product of a single film or even of several, but are much more likely to be the outcome of a succession of movies with similar themes and tendencies, causing by repetition a new state of mind or change of outlook in the young spectator.

To put it another way, it is widely argued that the repeated presentation of certain themes and behaviour patterns on the screen is much more likely to produce a long-term indirect effect than the immediate, overt influence of any individual film, however specific its message. The broad generalization which might be made is that the film has mainly a provocative effect but is rarely a basic cause of delinquent acts.

It would seem to be accepted now as almost beyond doubt that boys and girls get ideas from the movies on such superficial and generally harmless matters as dress, hair-styles, speech, recreations and games. So far as harmful influences are concerned, the factors most frequently cited as responsible are over-emphasis and distorted presentation of crime, cruelty and horror, and of those elements which may be put under the generic label of "sex".

However, as the evidence of the bibliographical entries reveals, considerable concern is also felt among parents and educators about the effects of a number of rather less obvious elements in cinema entertainment. There is a prevailing objection to the artificial conception of life in the world of the cinema (where what is extreme is presented as normal) which is said to endanger the sense of values of the immature.

AMONG aspects in this category that draw critical fire are: the recurrent portrayal of luxury and of the "easy life"; the "glorification" of revenge as a motive; the unrealistic solutions put forward when difficulties arise; and the artificial patterns of the "boy-meets-girl" situation. Several writers draw attention to the stereotyped images which the screen creates both of characters (e.g. the cowboy and the gangster) and of modes of behaviour; and the question is raised whether this stereotyping may give a wrong conception of national life and customs to young audiences in other countries. There is some evidence that in the case of racial attitudes or prejudices, these can be influenced—in one direction or the other—by a few striking films only.

It might have been expected that the entries in the section of the bibliography headed "juvenile delinquency" would all be of comparatively recent vintage. But this is not so. There are studies on the subject dating back to 1933 and 1929; and the opinion of one writer is quoted to the effect that study in this field began soon after

CONT'D ON NEXT PAGE

DO YOU KNOW THEIR FOUR CINEMA AGES?

1910—in other words practically as soon as the cinema started to make an impact on the general public.

Furthermore, writers and theorists appear to have been divided from the outset as to whether the film has any direct influence on the young—and if so, why. Even the increased availability and use of scientific research techniques has not noticeably clarified the situation in this branch of the subject. In this context it is justifiable to draw attention to the wish expressed by one writer that there should be closer co-operation between the different investigators in the field of film and youth.

In other sections of the UNESCO survey the issues are rather more clearcut than they are in those devoted to juvenile delinquency and other of the cinema after-effects. For instance, in the sections on cinema attendance and film preferences, several trends emerge fairly clearly.

Some of these trends may seem obvious: nevertheless it is useful to find confirmation, from many quarters, of the view that children in general go to the cinema more often than their parents and that as they grow older they go less and less in parental company; that boys tend to go more often than girls; and that the children who are most frequent attenders are (to generalize) those who are unhappy or lonely, those who want "to escape from daily life" and therefore are seeking distraction, and those who have least interest in other activities.

Rather more specifically, there is evidence to show that attendance is affected by standards of income, intelligence and education, with children at the lower levels in these three aspects going to the movies more frequently than children who are well off, of high intelligence, and carefully educated.

In very many works on the influence of the cinema, the age of the audience under review assumes first-rank importance, because of its bearing on their habits and behaviour as filmgoers, on their understanding of the medium and the effects it has upon them, on measures of censorship and legislation, and on the production and selection of what are regarded as suitable programmes. From a perusal of the items in this bibliography, four significant stages or periods in the development of young people's filmgoing can be distinguished reasonably clearly, even though it will be realized that one should not be arbitrary about age-grouping and that one phase will merge into another.

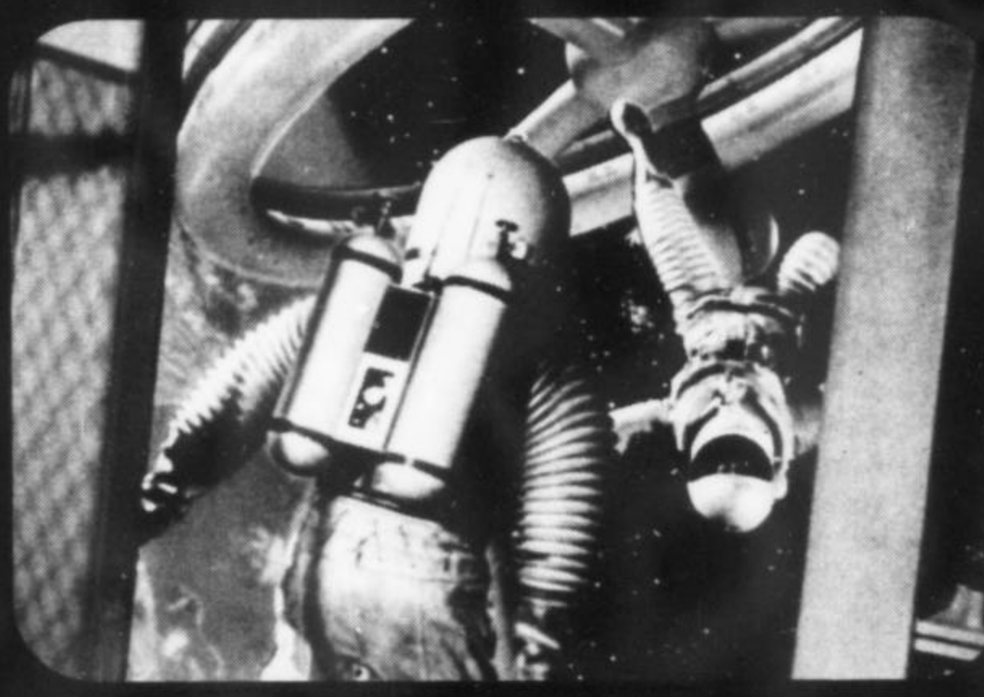
THE first stage is that up to the age of 7 years, the so-called, "fairy-tale age" in which children live in an imaginary world. It may be noted here that a substantial body of opinion inclines to the view that the movie theatre is no place for infants and therefore, in general, that children should not start picture-going before the age of 7, and certainly not without the company of a parent or some other responsible adult.

The second age-group covers the period between 7 and 12. This is what is known as "the Robinson age", when experience of realism comes more and more to the fore and children are mostly interested in adventure and action. But it is also noticeable that they can already adopt an objective attitude, and can follow the main lines of action in a story.

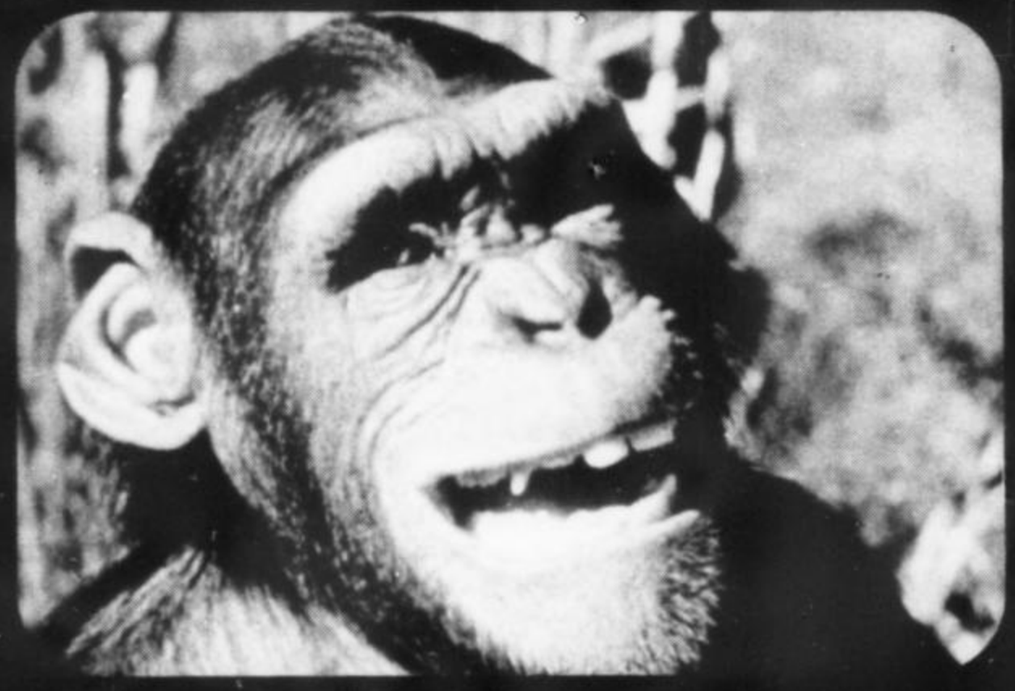
This period merges into the third stage, that of the age of puberty, between 12 and 16, when the child's personality is markedly developing and tensions are rising. By this time the average child is strongly attracted towards the cinema, although aware of its fictitious nature. He can not only comprehend the film

FILMS BOYS PREFER

WESTERNS



ADVENTURE



ANIMAL

COMEDY

FILMS GIRLS PREFER

MUSICALS

LOVE STORIES

EVERYDAY LIFE

NATURE

as a whole, but can also form some interpretation of the screenplay's internal structure and meaning.

This view is supported by those writers who claim that "film language" cannot be understood by children before the age of puberty. A variation of this is the theory that two phases can be distinguished in the development of the child's *understanding* of the cinema, a mental level of 10 years being necessary to keep pace with sequences and with the various techniques of film expression, while a proper grasp of a film's real significance demands a mental age of at least 12 years.

Most writers consider that the fourth stage in film comprehension starts at about 16 or 17 which, in a number of countries, is the age when young filmgoers are legally regarded as having reached adult status and are therefore no longer subject to censorship restrictions. Their interest in the cinema is largely influenced by the desire to penetrate the mysteries of the adult world which they themselves are now entering.

But it is the age of 12 or 13 which is seen as the crucial dividing-line. The problem of the film begins at 12 years, it is said, and among the writers on the subject whose works are represented in the Unesco bibliography it is fairly generally agreed that the reactions of adolescents at the cinema are noticeably different from those of children, the onset of puberty producing not only a new outlook on films and a better understanding of what films are saying, but also sharper impressions and stronger effects on imagination and sentiments, with the consequent appearance of new problems. It is, for example, in adolescence that the cult of "star worship" becomes most evident.

So far as preferences in screen entertainment are concerned, it is a commonplace to say that tastes in films mature as the individual himself matures. However, it may safely be adduced from the evidence available here that boys prefer films of adventure, action and violence, while girls like those concerned with love, private life, and "glamour".

These categories may be broken down a little further, as follows: *for boys*—Westerns, war films, comedies, animal films, musicals, detective and crime thrillers, sports stories; *for girls*—musicals, nature and animal films, comedies, stories about love, everyday life and human relations.

One may sum up these particular trends by saying that in addition to levels of education, intelligence, age and income, the social milieu and conditions at home exert an influence on the frequency of children's visits to the cinema and on their preferences, tastes, and reactions to films. But it would be hazardous to make a more precise statement than I have here attempted.

It seems to be generally agreed that there is such a thing as "film language" and that educators must take account of its existence, for the reason that films cannot be properly understood and appreciated without some knowledge of this visual language and its "grammar". Similarly, as regards production, there appears to be little doubt that simplicity is a prerequisite in the making of films for children, particularly young children, who have difficulty in following "film language" (camera movement, time symbols, etc.) which involves a different process from that required for reading and understanding a book.

Those writers—and there are many—who favour encouragement of "film-teaching", especially through ciné-clubs and film discussions (either at the club or in the classroom itself), have a generally consistent idea about the broad lines along which such activities should be conducted. Again, there is virtual unanimity that it is highly desirable for films to be made and distributed specially for children, just as there are few divergences of opinion about the pitfalls which will be encountered if this valuable task is attempted or the ways in which difficulties might be avoided.

WORLD'S YOUNGEST CINEMAGOERS

■ Small children will watch the shooting down of scores of Indians in a Western film with perfect equanimity, but the sight of a sick horse or bird in a film immediately upsets them. This is one of the findings from a special study carried out over a period of ten years by Danish educators on the effects of films on kindergarten children aged 3 to 7. The study was carried out with government support and Denmark is one of the few countries in which kindergarten children visit government granted film performances regularly. Here they are supervised by Mrs. Ellen Siersted, a child psychologist attached to the Danish Government Film Office (above right). Some of the findings: Contrary to common belief many cartoons and Tarzanlike films frighten very young children ; some cried and tried to leave the cinema, others had nausea, and parents later reported cases of bedwetting and nightmares. Yet the same children said they thought the films funny and at first, refused to admit they were scared. Child audiences get particularly upset when they see small animals or children get lost. They become frightened and cry and ask if the animals or children will get back to mother again. Equally significant are the positive impressions revealed in the classroom where children recapture the images with pencil and brush. Drawing (below right) was made by a five-year-old girl to explain a film she had seen about a little ship and its crew. (Photos on this page, on front cover and page 26 were taken during the Danish study.)

Photos © Karen Juliane, Copenhagen

The Unesco Courier. — March 1961

The curse of the Albatross

A MARINER'S MYTH

by David Gunston

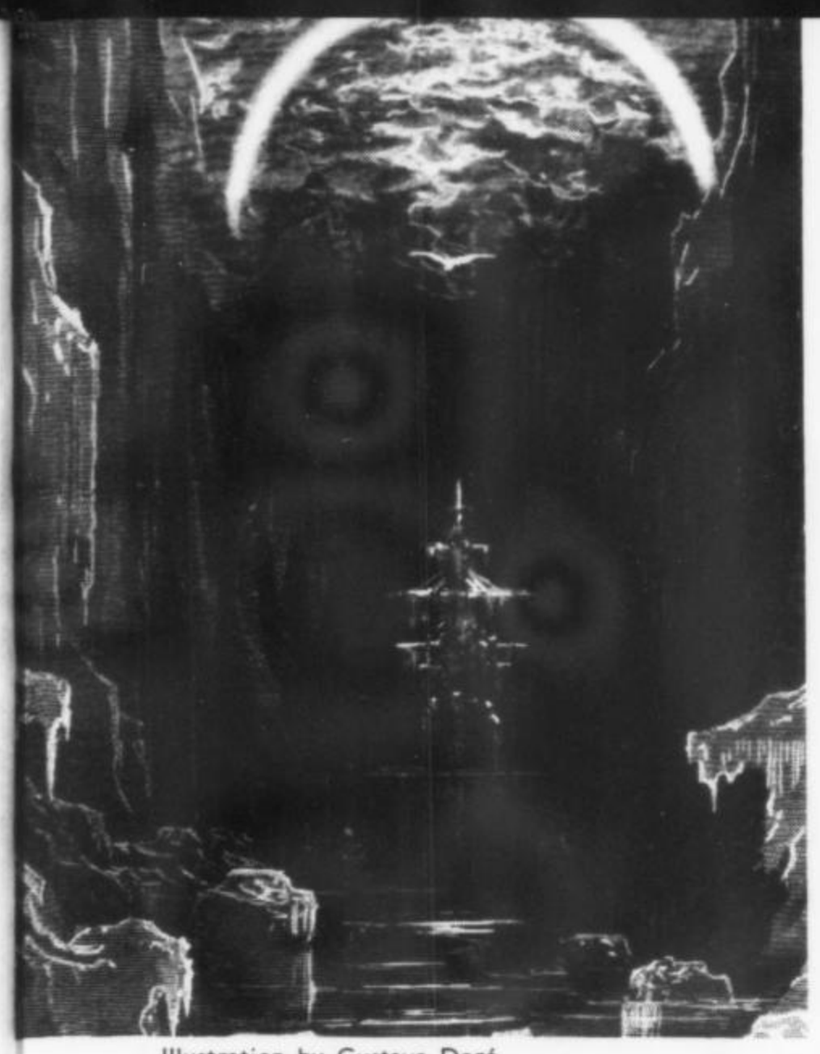


Illustration by Gustave Doré

Not long ago the British cargo liner *Calpean Star* arrived at Liverpool from South Georgia carrying in addition to its usual cargo a consignment of live penguins and other local fauna secured by a professional animal-collector and destined for a German zoo. Among the other specimens was an albatross, said to be a wandering albatross, the largest of the known species and the biggest of all sea-birds. At the time this was claimed, probably correctly, to be the only live albatross in Europe or in captivity anywhere.

Soon after the ship docked the albatross died in its cage, allegedly through being given a sausage-roll to eat by a well-meaning but misguided sailor, but more probably because of the impossibility of keeping a large oceanic bird in confinement for more than a brief period.

At once, a cloud hung over the *Calpean Star*. Her crew blamed various misfortunes of the voyage just ended on the bird's presence on board, and rather than man the ship for the return trip they went on strike. This attracted a good deal of attention, and in subsequent press and TV interviews various members of the crew and the captain all professed their belief that the hapless albatross was a creature of ill-omen, responsible for their troubles, that never ought to have been shipped.

The master himself admitted that the bird had been taken on board against his better judgment, and that he had regretted its very presence on his ship, vowing never to repeat the mistake. Some of the crew swore never to sail the ship again, and on every hand there was firm proof of the power of the ancient legend of the albatross.

Public interest in this odd case was centred not only upon yet another strange reason for a strike in a strike-torn land, but also upon the indisputable fact that here were tough, grown men so afraid of the consequences of a sea-bird's death that they refused to return to their ship. Now sailors are by long tradition superstitious folk, but this seemed to be carrying things rather too far.

All through, there was much mention of *The Rime of the Ancient Mariner*, and how that famous character in English literature had killed an albatross and lived to regret it. Even the cynical few who felt that not all merchant seamen read poetry, believed that these otherwise normal men were simply responding to a deep-seated, age-old belief that to kill one of these noble birds meant bad weather at sea, mounting misfortune, and worse.

Yet the odd thing is that such a familiar legend is in fact suspect. There is hardly any evidence whatever for including it among the superstitions of the sea. On the contrary, sailors generally have never had the slightest compunction in destroying albatrosses. Could it be that twentieth-century mariners were superstitious—and to such lengths—about a piece of eighteenth-century literary invention? Let us examine the facts.

Many sea-fowl, notably gulls, petrels and gannets, have for centuries been believed by seamen to be creatures of ill-omen, chiefly because they were thought to be the doomed souls of dead sailors transmigrated into lonely, restless denizens of the sea. Few mariners, even to this day, would willingly kill a storm-petrel, devil-bird, or "Mother Carey's Chicken" for this reason. But careful research among accounts of nautical credulities and superstitions over several centuries fails to reveal any mention of albatrosses.

In fact, whatever the period of history, albatrosses were regarded as just another creature met with at sea, to be killed, if need be, without turning a hair. During Drake's circumnavigation of the globe, 1577-9, large numbers were encountered and eaten as food. The stomachs of the first Elizabethans were clearly stronger than those of today, but even in this century albatross flesh has been eaten in South Georgia, particularly from the young birds taken from their nests.

Dr. L. Harrison Matthews, Director of the London Zoo, writing in 1951 of earlier experience in these far southern albatross breeding-grounds, said:

Albatrosses, like all sea-birds, must be skinned soon after they are killed if they are to be worth eating... it is the fat under the skin and round the intestines that taints the meat with a fishy flavour.

And his first-hand accounts of the butchery by Norwegian whalemen of nesting albatrosses, to say nothing of the large-scale thefts of the birds' single gigantic eggs (each fills a large frying-pan) during the 1930s, dispel any lingering belief in the traditional superstition.

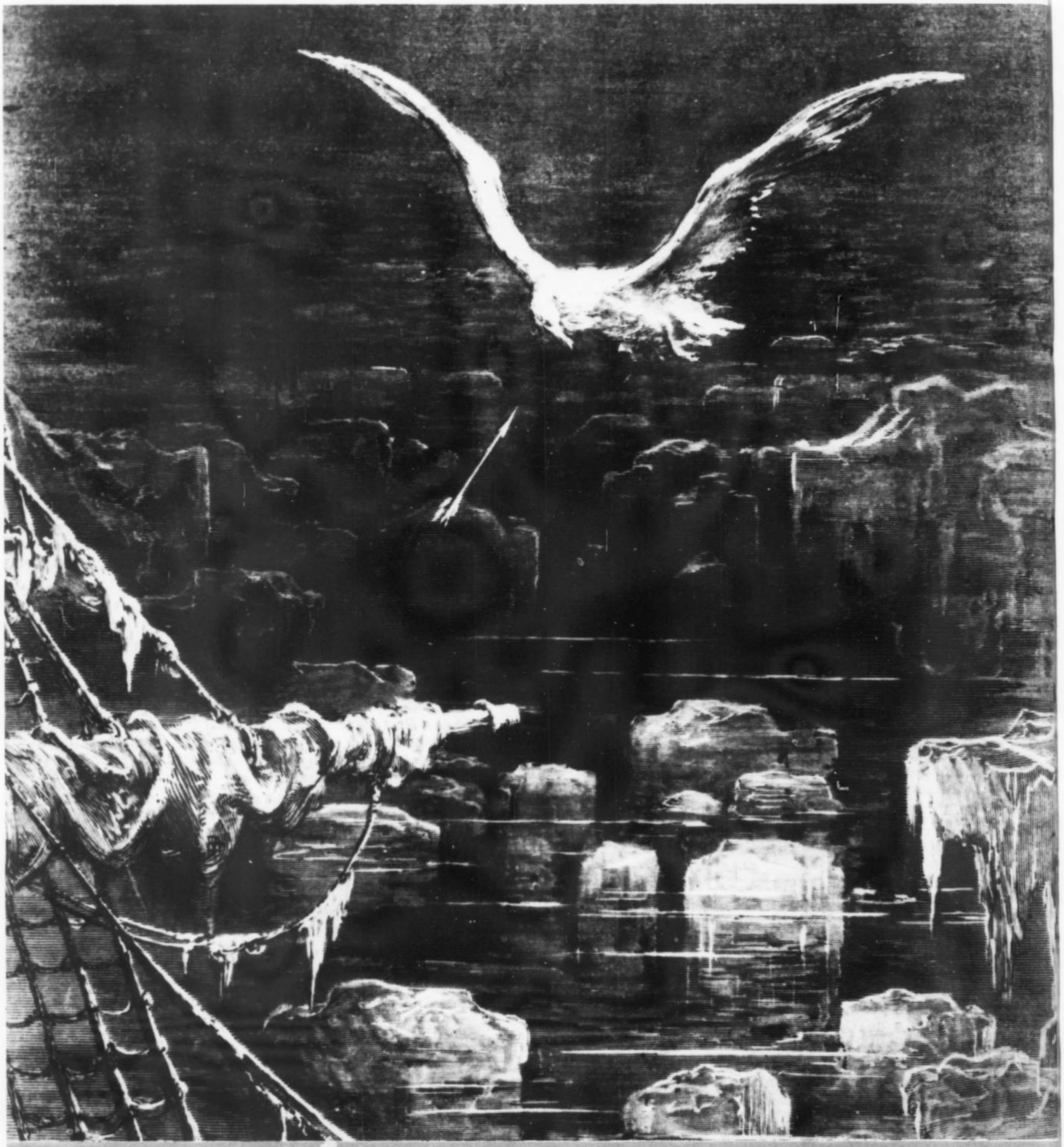
Old-time sailors often had great sport "fishing" for albatrosses, especially when becalmed in those lonely waters. After Drake's day, albatross flesh was less commonly eaten, though another great voyager, Captain Cook, writing in 1775, described how : "a few albatrosses and petrels were shot as a necessary treat for our table."

A mariner of his experience and wisdom would never have allowed such a thing if there had been any deep-seated feeling amongst his men against it. Most of the birds were captured and killed for sheer wanton sport. They are absurdly easy to secure with a large hook baited with salt pork, or with a brass triangle baited with meat and proffered at the end of a cod-line. On grasping the

CONT'D ON PAGE 31

A MARINER'S MYTH *(Cont'd)*

'I shot the albatross'



When in 1798 the English poet and philosopher Samuel Coleridge wrote "The Rime of the Ancient Mariner", a long poem in ballad form, he little guessed the extraordinary repercussions it would have. By telling the story of a sailor who killed an albatross and thus brought down misfortune on his ship and its crew, he created the legend of the albatross as a bird of ill fate and the strong superstition of mariners against killing albatrosses. When Coleridge wrote the poem he was collaborating with William Wordsworth on a joint volume in which Coleridge was to treat supernatural subjects. It was Wordsworth who suggested the idea for the poem after having read an English navigator's account of the killing of an albatross in the South Seas, and later Coleridge admitted his Rime to be "a work of pure imagination". Since then dictionaries and encyclopaedias have further perpetuated the fallacious fable of the sea, quoting Coleridge's poem as following the legend, not creating it. Above, how Gustave Doré, depicted the shooting of the albatross in one of the first French translations of the poem.

This was no bird of ill omen

meat, the bird refuses to let go and is readily pulled down on the deck—though some accounts speak of two men being needed to haul in the larger species.

Once on board, the line may be released, for the huge almost entirely aerial creature cannot rise again easily, even after dropping the bait and "lightening ship" by bringing up the oily contents of its stomach. This is a natural reaction of many sea-birds when they require increased manœuvrability in the face of danger or difficulty, and not a symptom of albatross sea-sickness as was formerly believed.

Anyway, most sailors were ready for such sport, laughing at the helpless bird's inability either to walk properly or to take off again, and captured albatrosses were put to a number of ingenious uses. The oily vomit was saved and used to waterproof sea-boots, but the feathers and feet were most in demand. The downy breasts made handsome muffs, surpassing in beauty the once-fashionable grebe muffs, while two or three sewn together made a very beautiful cape that was sure to meet with feminine favour at home.

SKINS of the birds also made excellent feather-rugs (hence perhaps the nickname "Cape Sheep" for albatrosses), and sometimes the complete head, neck and beak were preserved as trophies. The webbing from the large feet was always in demand for making tobacco-pouches: it seems that the slight oiliness of the skin kept the tobacco agreeably moist. The wing-bones, cleaned and blown hollow, made excellent, unbreakable pipe-stems, much enjoyed for cool smoking. In South Georgia to this day, albatross wings, cut off at the elbow, are used as sweeping-brushes.

Nevertheless, during the nineteenth century in particular, even after the Ancient Mariner's debut, there was much wanton shooting of albatrosses from the increasing number of ships that were sailing the oceans. Passengers having little else to do would often take pot shots at the trusting birds that followed their ships. According to the famous scientific explorer William Scoresby, voyaging in 1856, this was "a prevalent usage in many ships travelling to Australia," while another observer of 1862 spoke of what he called the "murder of the innocents."

How, then, did the albatross legend arise? The man chiefly responsible seems to be the English poet, Samuel Taylor Coleridge (1772-1834), solely through his most famous poem *The Rime of the Ancient Mariner,* first published in 1798.

The genesis of the story in the poet's mind is of relevant interest. In the autumn of 1797 he set off on a walking tour in Somerset with his friend the poet Wordsworth, and his sister Dorothy. Each poet decided to write a poem to meet the expenses of the trip, and Coleridge planned his narrative of what he afterwards called his "old navigator," partly from a dream experienced by another friend.

COLERIDGE discussed this idea with Wordsworth who at once delighted in it and suggested additions. Recounting to a friend in later years, Wordsworth revealed:

"Much the greater part of the story was Mr. Coleridge's invention; but certain parts I myself suggested... I had been reading in Shelvocke's *Voyages,* a day or two before, that, while doubling Cape Horn, they frequently saw albatrosses in that latitude... "Suppose," said I,"you represent him as having killed one of these birds on entering the South Sea, and that the tutelary spirits of these regions take upon them to revenge the crime?"

This appealed to Coleridge's strong sense of the supernatural, and with his own extensive reading of the old voyagers, his powerful gift of words, and his individual dream-fantasies (doubtless partly due to his addiction to opium), he at once created in the lengthy *Rime* a masterpiece of English literature, little guessing the extraordinary results it was to have.

THE book that started off Wordsworth's thought-trails towards the subject of albatrosses was in fact Captain George Shelvocke's *A Voyage Round the World by Way of the Great South Sea,* published in London in 1757, and in it the author describes the seals, penguins, petrels and albatrosses his ship encounters in those southerly latitudes. He goes on to tell how, one day in October 1719, his vessel, the little Speedwell, was subjected "to continuous squalls of sleet, snow and rain" for days on end, with the heavens overcast and not a single fish or sea-bird to be seen:

Excepting a disconsolate black Albitross (*sic*), who accompanied us for several days, and hovered about us as if he had lost himself, till Hatley (my second captain) concluding, in a gloomy fit, that the company of this melancholy bird brought us ill luck, resolved to destroy him in the hopes we might then have better weather, and more favourable winds...

Hatley did in fact shoot the bird, but Shelvocke mentions no particular result either way, and the *Speedwell* continued her voyage as before.

It is strange that whereas Shelvocke's albatross was considered to be a creature of ill omen, that killed by the Ancient Mariner was a bird of good omen. In fact, there is strong evidence that Coleridge intended his poem to be a strong parable, not only teaching a love of animals as is usually supposed, but inculcating a love of God. His use of the albatross was symbolic—a messenger of God—and the Mariner's crime the very real one of blasphemy. When later in the story, the Ancient Mariner, his penance done, repents in prayer, the dead bird falls from his neck "like lead into the sea," never to trouble him again.

WRITING a few years before his death, Coleridge admitted his *Rime* to be "a work of pure imagination", but it is almost incredible how such a work, dreamed up on holiday by two enthusiastic young poets, should have created a fallacious fable of the sea.

Yet the legend of the albatross is deeply engrained. Almost every dictionary and reference book includes under "Albatross" some such remark as: "It is a superstition among sailors that it is disastrous to shoot one," while the world's great encyclopaedias further perpetuate the misconception. For example, the *Encyclopaedia Britannica:* "Sailors are fond of them and have a strong superstition against killing them; and the *Americana:* Sailors' superstition about killing them was used in Coleridge's *Rime of the Ancient Mariner.*

In every case, Coleridge's poem is quoted as following the legend, not creating it. Of course, the albatross is particularly suited to such a legend—the largest of sea-birds, gliding for miles over ships' sterns with scarcely a wing-flap.

So whether the crew of the *Calpean Star* ever read Coleridge and his Ancient Mariner is irrelevant. The legend he created is now, after over 150 years, so deep-rooted that they, and doubtless others as well, believe in it so strongly that they are prepared to go on strike over it. Here, surely, is the strangest of all the many strange superstitions of the sea.

A startling goal: back to the Middle Ages

tradespeople and government employees, whose numbers are constantly increasing.

Notwithstanding this, the seclusion of women (by no means the exclusive prerogative of Islam as so many people think) was also practised in aristocratic circles of Indonesia although not with the same austerity found in other Islamic countries. This is evident from the long struggle that Adjeng Kartini, the pioneer of Indonesia's emancipation movement, had to wage early in the century. A vivid account of her struggle is given in her *Letters* which will soon be published in French and English translations in Unesco's Collection of Representative Works (Indonesia Series). Her example has inspired many upper class Indonesian women to follow in her footsteps and these women are now among the leaders of their country's emancipation movement.

With the great mass of Indonesia's women, however, the problem is less acute, for they have remained more or less free, despite the fact that there is a good deal of traditionalism found in most villages. On the whole, however, one can say that Indonesia has not known the strictness and severity that Islamism assumed in the Middle East. It is not at all unusual, for example, to see a woman in Indonesia seated by the roadside publicly breast-feeding her child.

We have seen how important divorce, polygamy and purdah have been as retarding factors in the lives of Moslem women, but these pale almost to insignificance when compared to the isolation which the women of both Indonesia and Pakistan have suffered as a result of ignorance and total lack of education.

Education unfeminine ?

THIS situation affects even the well-to-do. Until very recently, most fathers considered education superfluous and even harmful for their daughters. A good marriage, they said, was the only suitable career, and they feared that education would make them less feminine. Nowadays, education for women may be accepted, but it is still often regarded as a mere ornament, a plus-factor that sends a girl's stock up on the marriage market. Few girls advance beyond secondary schools. Those who do are often tempted into continuing by the Domestic Science course offered as bait for future housewives.

We should not jump to the conclusion from this that Indonesian and Pakistani women never train for a profession. They do, but their choice is sharply limited because of a still prevalent feeling that women should have no contact with the masculine world. The favourite profession for women is teaching. Next in popularity is medicine, but all her patients must be women. When a young lady enters such professions, neither her father or her husband feels that he is losing prestige, and these are not considered big money-making positions. So far there is little competition between the two sexes. Like their European brothers a few years ago, Moslem men have long frowned upon the emergence of women into their own workaday world.

Art careers still taboo

BUT today things are changing. The Moslem woman now has a status which, though still modest, affords her ever expanding opportunities. Indonesia has already had a woman Minister of Labour. Pakistan has a woman ambassador. And more and more Moslem women from both countries are now studying science in Europe on fellowships.

At the same time, office work and secretarial employment still attract large numbers of women. "Air Pakistan" is extremely proud of its air hostesses, and their attractive and picturesque uniforms, green tunics over ample white trousers, are symbolic of the present transitional period. There is still one profession, however, which remains taboo even today. Anything concerned with art is still kept squarely within the male domain.

We might say that middle class people seem to be following the same line of development as one has found in Europe, but among the poorer classes the situation is markedly different.

In 1940, 90% of the population of Indonesia was illiterate. According to official figures, that high proportion has been reduced to 57%. In Pakistan in 1951, official figures indicated that 25% of the men could read, but only 11.4% of the women. School attendance among the poorer inhabitants of both countries is still far too low despite efforts made by governments and women's groups. There is still a great shortage of schools for girls, but there is much improvement over the situation 60 years ago when neither country had any such institution.

No gossiping matrons

EFFORTS already made in this field have been considerable. But the effort still required is tremendous. Take for example the statistics from the State of Punjab in Pakistan which are fairly typical although overall figures are lacking. In 1949, with a population of 19,000,000, the number of girls attending school was a bare 6,145. By 1953 this number had risen to 102,369 and today it has doubled.

But despite the improvement, girls from poor families have very little prospect of continuing their education beyond primary school which they leave at the age of ten. Taking again the Punjab figures, there were 1,845 primary schools as against only 145 secondary schools.

Progress in the education of women has been slow, retarded by the indifference of the wealthy, the timidity of the middle class and the extreme poverty of the humble people. Yet the improvement has been sufficient to encourage those who have tackled this gigantic task—principally government departments, aided and abetted by a number of courageous voluntary organizations.

The latter are worth our attention. Most of them are women's organizations, but they should not be confused with either frivolous social meetings of gossiping matrons, or suffragette groups stridently proclaiming their rights. They devote themselves with great energy and efficiency to social welfare work.

Age-old rights of Islam

SOME of the chief aims of the Federation of Indonesian Women founded in 1928 are to improve the social status of women, particularly those who are married; to eradicate prostitution; to prohibit child marriages, and most important of all, to open schools and establish funds for education. The All Pakistan Women's Association has similar aims. Under its sponsorship teaching centres have been established where mothers are taught to read and write, and social centres have been formed where they can obtain free medical and legal advice.

In simple fact, the work being done by these associations is really rehabilitation, for most of the rights for which Western women waged such a long struggle, have always been part of the traditional heritage of Moslem women.

These associations are battling to restore the age-old rights of the Islamic woman. They are determined to ensure that in this twentieth century, she will be worthy of all the rights enjoyed by her eighth century predecessor. They strive, above all, to make her capable of exercising these rights. They are revealing to her the ever broadening horizons now open to Asia's Moslem women.

Letters to the Editor...

THE RACISM ISSUE

Sir,

My felicitations on the October "Racism" issue. I have a certain proprietary interest in it, since the famous inside-cover picture of the terrified little boy in the Warsaw ghetto was first discovered by me. This happened in 1945 when I was a T/Sgt. with the International Military Tribunal. Mr. Justice Jackson asked me to screen tons of Reichssicherheitshauptamt files to find documents of probative value for the indictment. In the course of several twenty-hour days, one document I came across was a photograph-adorned report to Himmler which bore the matter-of-fact title: "Das Warschauer Judenviertel besteht nicht mehr" (The Jewish quarter in Warsaw no longer exists) and had been written by SS General Jürgen Stroop.

Paul W. Freedman
Casablanca, Morocco

Sir,

Just a brief note of appreciation for your recent issue on Racism.

A. Gargantilla Rodriguez
Madrid, Spain

Sir,

The October issue of THE UNESCO COURIER has special meaning for South Africa, and it is only a pity that the people who could most benefit from it will not even see it. I write to thank you for this excellent issue on what you call "Racism" and we call "Racialism", and to give you a recent example of what racialism means in action to human beings.

It is the case of a little boy, called by the newspapers "George X". He had a white skin, blue eyes and fair hair, and he lived in the country with an old African couple whom he regarded as his grandparents, and who had adopted him.

Inevitably, his "white" appearance attracted attention, newspapers took up the story, and he was summarily removed from his home while efforts were made to trace his parents. At first the newspapers thought he was the son of a white woman who had abandoned her baby eight years previously. After investigation it was found that the couple with whom he had been living were actually his grand parents, and the little boy was what we call "Coloured"—child of a mixed marriage between his African mother and a white man. Being Coloured, and of light skin, the authorities could not permit him to go on living with Africans. He is now in a Children's Home. The parting from the couple who cared for him was so moving, the newspapers told us, that even the officials who effected it had tears in their eyes. Warm-hearted people! A second result of the newspapers chasing this story was that they also "discovered" the little white boy who had been abandoned by his mother. He was living with an Indian couple who had adopted him and brought him up as their son. He was removed from them.

It is not necessary to comment. These are the less spectacular results of racialism in South Africa. The poison twists and maims not only those against whom it is directed, but the white racialists who propagate it.

Hilda Bernstein
Johannesburg, South Africa

Sir,

Congratulations on your powerfully reasoned issue on Racism. It was one of the best numbers I have seen and one worthy of being banned anywhere where the four-million lessons of Auschwitz have not been learnt.

James Corbett
London, England

THE WORLD'S HUMOUR

Sir,

Humour and comedy are international in scope and content, but it is difficult to find material except in books and magazines in English, published in the United Kingdom or in the United States of America. I am collecting humorous books and magazines and am beginning a study of Humour, National and International.

I would be pleased to hear from any reader with similar interests, particularly those in Asian, Scandinavian and South American countries. References to any published studies of the humour of particular countries would be very valuable to me.

Although I am primarily interested in written material, I include film, theatre, television and radio comedy too; my study is concerned with the psychological and philosophical aspects of humour, with its associated artistic and literary interest.

Eric G. Linfield
233 Shephall Way
Half Hyde, Stevenage, England

DELIGHTS OF HAIKU

Sir,

In the teaching of creative writing to children, ages 10-12, the delights of Haiku were introduced to them last year. This form of Japanese poetry, at once so limiting and at the same time so challenging and free, seems to be virtually unheard of in our country. In one of the few recent books on Haiku, I read where there are some fifty or more magazines published in Japan devoted *exclusively* to this form of poetry.

Perhaps a feature article in the near future would bring this noble art form within reach of poets everywhere. I would also be interested in hearing from Japanese classroom teachers who devote a part of their teaching to this area of Japanese descriptive writing.

Lloyd V. Rogers
O'Connor School, Elliott Drive, Menlo Park
California, U.S.A.

THE MEANING OF LAUGHTER

Sir,

Just one particular comment I should like to make: the article, "I weep, therefore I am" (March 1960) was very interesting but there are three points on which I found I differed with the author:

First, concerning laughter—laughter is not always a "harsh" sound. Many of us know persons whose laughter is delightfully melodic or pleasingly resonant. Then, humour is not always derived from "our own or somebody else's discomfiture". Has no one laughed at a cute baby blissfully sucking its toe, at fluffy kittens or woolly lambs enjoying a game, at a cavorting comedian or at exciting good news? And, thirdly, we are not the only creatures who laugh, as anyone will know who has ever seen a dog anticipating a good frolic. Moreover, how does the psychologist know a hyena isn't enjoying himself sometimes, when he "laughs"?

It seems to me our psychologists—some of them at any rate—are far too ready to attribute all actions and emotions to baser instincts.

A. Freda Davies
Victoria, B.C. Canada

NO APPEAL IN MASS APPEAL

Sir,

Much as we approve the general purposes of UNESCO, we feel your magazine rarely covers any of its subjects adequately... Perhaps your attempt at mass appeal through use of a popular format just does not appeal to us. Your similarity to such publications as "Life" Magazine is obvious, but not seemly, we think, for an institution stressing education, science and culture!

Mrs. Robert Clark
Bristol, Great Britain

From the Unesco Newsroom

THE UNESCO PHILATELIC SERVICE

The first United Nations commemorative stamp for 1961 (above) honours the International Court of Justice, the judicial arm of the United Nations. The Court, with its permanent seat at The Hague, Netherlands, is composed of 15 judges, and adjudicates, in accordance with international law, all disputes submitted to it by states. The stamp commemorating its work was issued on February 13 in two denominations of 4c. (brown, black and yellow) and 8c. (green, black and yellow), the motif being a detail from Raphael's "Stanze". It can be obtained from the Unesco Philatelic Service which has stamps and first day covers issued by many member states to commemorate important events in the history of Unesco and the United Nations. As the agent in France of the U.N. Postal Administration, Unesco's Philatelic Service stocks all the United Nations stamps currently on sale. Information on items available, their price and methods of payment, will be sent on request by the Unesco Philatelic Service, Place de Fontenoy, Paris (7e).

WORK CAMP LEADERS FOR A CONTINENT: Youth leaders from all parts of Latin America have recently been attending a special regional training course for work camp leaders—the first of its kind to be held in this continent—in Paraguay. Organized by the International Voluntary Work Camp movement, its aim has been to encourage youth in Latin American countries to help in constructive social and community work. UNESCO has been aiding this leader's training project through its Gift Coupon programme. Donor groups participating in the scheme have been purchasing UNESCO Gift Coupons which are being used to pay travel expenses for youth leaders who have to travel long distances, and also to provide books, audio-visual aids and other teaching materials for the training course.

■ **WESTERN MUSIC GOES EAST:** *Can classical Western music be understood and appreciated by Asian listeners accustomed to entirely different musical traditions? The answer is yes, according to one Pakistani music-lover, Ershad Ali Bokhari, who is planning with a group of friends to establish an Academy of Western Music at Karachi—probably the first of its kind in Asia. The Academy will have a double goal: to train young musicians and to develop an already growing taste for Western music in Pakistan.*

SUNCOAT FOR A LAKE: To combat natural evaporation which is causing the level of Lake Sevan in the mountains of the Armenian Soviet Socialist Republic to drop excessively, scientists are to cover the lake's surface with a film of chemical liquid. The composition of the film is harmless to fish and other animal life, lets through the rain, but blocks the scorching rays of the sun. After tests in inlets, the whole of Lake Sevan will be covered and this should reduce evaporation by a thousand million cubic metres of water yearly.

■ **PHYSICS AT UPPSALA:** *The University of Uppsala, Sweden, is organizing an International Seminar for Research and Education in Physics this year. Co-sponsored by the International Atomic Energy Agency,* UNESCO *and the Central Committee for Swedish Technical Assistance, it is open to foreign students, mainly from developing countries, who will be able to take part in experimental research work in one of the various fields of physics. They will also learn about methods of organizing research projects, physical laboratories and teaching of graduate and undergraduate students. Applications for attending the 1961-62 course (Sept 1 - July 1) should be sent to International Seminar, Institute of Physics, University of Uppsala, Sweden, and should arrive not later than April 15, 1961.*

LETTERS ABROAD: To further international understanding through the exchange of letters between people of Asia, Europe, Africa and Latin America with the people of the United States is the aim of Letters Abroad, Inc., a clearing house for International Correspondence. The only U.S. organization which specializes in serving adults. Letters Abroad is now particularly seeking to contact Americans in the 18-25 age group to meet the large number of requests it receives from young people in other lands, and also to hear from older men and women (aged over 25) in other countries. Correspondence is in English and prospective correspondents should write to Letters Abroad Inc., 45 East 65th St., New York 21, N.Y., U.S.A.

■ **KEEPING LITERATES LITERATE :** *The literacy rate in Ceylon—68 per cent in 1953—is one of the highest in Asia, but a literate population does not necessarily mean a large reading public. To keep literate people literate is one of the aims of the National Book Trust of Ceylon, set up just over a year ago as part of the Academy of Letters in Colombo, with* UNESCO'S *assistance. In addition to providing reading materials for new literates, its aim is also to encourage the reading habit among people in general. It has organized art festivals, exhibitions of books and public lectures and it now intends to make a six-month survey on the reading interests of out-of-school readers, results of which will guide authors, publishers, librarians and booksellers in the production and distribution of suitable reading materials.*

CHILD WELFARE IN ISRAEL: An Afro-Asian Seminar on Social Services for Children is being organized in Israel this year by the International Union for Child Welfare, 1, rue de Varembé, Geneva (Switzerland). Israel was chosen as the setting for this 3-months' seminar, which begins on March 15, because of its remarkable community development programme. Here, those taking part in the seminar will have plenty of opportunities to observe and join in the work being done with children in the field.

■ **A BOOST FOR M.E. SCIENCE:** *Middle Eastern countries have been urged to set up central science councils and to devote at least 1 per cent of their national incomes to scientific research, by a regional conference held recently in Cairo under the sponsorship of* UNESCO *and the Science Council of the United Arab Republic. Delegates, who represented eight countries, also suggested that Middle East lands should establish national scientific documentation centres.*

SEA LIFE IN PARIS: Exotic sea creatures from all over the world are on view at the Museum of the Sea, which opened its doors recently in Paris. Among the 1,000 specimens in the Museum's collection are octopus, spiny dog-fish, Chinese paradise fish, neon fish from Brazil and Indian Danios.

Imp. GEORGES LANG, PARIS. IMPRIMÉ EN FRANCE.

To subscribers in the U.S.A.

IMPORTANT ANNOUNCEMENT

THE UNESCO COURIER takes pleasure in announcing that in view of the important increase in the number of readers and subscribers in the United States of America, an American edition of THE UNESCO COURIER will be published beginning with the April issue. It is hoped that an appreciable rise in the circulation will make it possible in the near future to publish the American edition in the United States, thus enabling American subscribers to receive their copies earlier and with greater regularity.

Increasing production costs however make a rise in THE UNESCO COURIER's subscription rate for United States readers inevitable. As of April 1, an annual subscription will cost $ 5.00 and single copies will sell for fifty cents.

SPECIAL RENEWAL OFFER

Present subscribers whose subscriptions are valid as of March 31, 1961 will be able to renew their subscriptions at the current rate of $ 3.00 a year. This offer is valid for an indefinite period, but the privilege will lapse if a subscription goes unrenewed for a month or more.

Gift subscriptions and new subscribers, provided they are introduced by existing subscribers, will also benefit from this special privilege up to June 30 of this year. Here is a special opportunity to acquaint friends and relatives with THE UNESCO COURIER for a full 12 issues at little more than half the cost of a year's subscription.

ACT NOW: This offer cannot be repeated. It is your opportunity to continue to enjoy the monthly visits of THE UNESCO COURIER, and to introduce it to your friends at a special price. Send renewals and subscriptions to

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The veiled Moslem women of Asia are becoming more and more a rare sight. How they are discovering new horizons in the twentieth century is told on page 18 by a Pakistani woman who writes on their past, their present and their future in Pakistan and Indonesia.

Unesco